NEW OUTLOOK

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Digest

of ideas and ideals

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A New Current Of Ideas

Civilization has reached a transitional period in its evolution. Its ethical and moral vitality is at a very low ebb as compared with the flood of its intellectual and technical skills and devices. Society creates its outcasts, criminals and profligates, and then condemns and punishes its own progeny. Mere physical philanthropy or social, political and economic tinkering, apart from the infusion of ennobling conceptions of life in the minds of the masses has proved of little value.

All good and evil things in humanity have their roots in human character, and this character is and has been conditioned by the endless chain of cause and effect. We are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched and their mental and spiritual faculties are often almost dormant.

On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Both are the effects of conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other.

"Ideas rule the world"!! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

The New Century Foundation is not answerable for any theories or statements advanced in the NEW OUTLOOK, by whomsoever signed.

NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source, ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

The editors do not hold themselves responsible for any opinions, whether religious, philosophic or social, expressed in signed articles.

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED"

December, 196

A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man to day, must include a more complete philosophy of na ture and of life than it has heretofore. Blind faith ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must no depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand it outlook beyond sensory perception, beyond the ma terialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritua and psychic powers and functions in man.

The practical spirit of the age demands a synthe sis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of thi trinity. Webster defines **wisdom** as "ability to judg soundly and deal sagaciously with facts, especially a they relate to life and conduct; scientific and philo sophic knowledge with the capacity to make due use o it." **Divine**, he defines as "pertaining to or proceedin from God" or **Nature**. The latter, he defines as "equi alent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fullfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations —

There is but one Eternal Truth, one uinversal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion can only be one if we accept the real primitive meaning of that word.

We are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death, in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—i.e., to the religion which suits each of us — let us unite to form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.

—H. P. Blavatsky

Facing Our Fears

Donald S. Harrington
Minister, Community Church, New York, N. Y.

IT IS MY OPINION that fear has in our time become the primary human problem. It is the source of most of our individual unhappiness. Like a grim spectre it lies behind the worries and anxieties which plague our minds and ruin our appetites, destroy our sleep and rest, and wreck our health. It is the source of our hostility, of our quarrelsomeness, our inability to get along with other people, our weaknesses, resentments and jealousies. Our society today seems to be shot through with fears, fears that men cannot manage or understand. We are afraid of what other people will think or say about us. We are afraid to be thought fools. We are afraid of new ideas. We are afraid to be the first to stand upon our feet and express ourselves for fear that someone may disagree. We are afraid of being hurt, of being unpopular, of being poor, of being left alone, of failing in our work, of being thought unpatriotic, of growing old and of dying.

FEAR INCREASING

As H. G. Wells put it in his book, *Men Like Gods*, when he sought to describe those tormented souls the like of which there are far too many in our world, "As night goes round the earth, always there are hundreds of thousands who should be sleeping, lying awake; fearing competition, dreading lest they cannot make good, ill from some illness they cannot comprehend, distressed by some irrational thought, maddened by some thwarted instinct or suppressed and perverted desire." He was describing far too many people in the world today, people that you and I know, people that we sometimes glimpse within ourselves. And as our society has become more and more complex and harder to cope with, we have found the fears and unhappiness increasing.

EXPRESSED IN ECONOMIC STRIFE

We are living in a society whose social institutions reveal the presence of large-scale fears and hostilities within the individual members who make it up. I think it would be impossible for us to have the kind of fiercely competitive economic life which we do have in this country today, with its sharp antagonisms and its murderous pace, its often heartless and inhuman practices, were it not for the fact of fear as an omnipresent reality in individual lives, and the resultant hostilities and aggressveness which have to find some expression and work themselves out in economic strife. I believe also that individual fears and hostilities lie behind the recurrng wars which have ravaged and wrecked our western society.

HYSTERIA

All we have to do is to look at America today to see the presence of a widespread and massive hysteria. We see our country involved in the business of throwing communists into jail for advocating certain revolutionary ideas, though it has not proved that they were able in any realistic form to threaten the stability of our society or to build any kind of power of the type necessary to overthrow a government. We see ourselves hunting for them under every bed inside the soul of every State Dept. employee. I wonder what anyone watching us from the outside would think to hear us call ourselves the most powerful nation in the world, and at the same time give such evidences of mass hysteria and fear.

Now I must confess that I am worried at the widespread presence of fear within our hearts, minds and souls today. I'm worried because scared people are not normal people. Strange people do strange and irrational things. They might even bring our society to total wreck. We find scared people talking, for example, about making peace by waging preventive war. We find scared people lose their touch with reality, cease to face real problems, lose strength because their powers are not pitted against real enemies or obstacles, lose true goodness for they do not feel self-confident enough to be kind, noble and true toward other human beings.

Bonaro Overstreet, in her interesting book, *Understanding Fear*, quotes Robert Frost, the poet, as saying, "There's nothing I'm afraid of like scared people." This is a sentiment which you and I should understand, because scared people do strange, cruel and irrational things.

FEAR NOT ALWAYS EVIL

Why do we have so many scared, frightened, worried people in our country and in the world today? It is not because fear is itself evil. As a matter of fact, fear is one of the basic and essential instincts of life. To be afraid of real danger is a valuable human mechanism. It is a mechanism that chacterizes all life that has survived for any time at all. It is only because we are afraid of those things which really threaten us, and because, through fear, we are led to do something to preserve our lives, that life has persisted.

The ways that we react to the emotion of fear in order to preserve ourselves fall in three general categories: flight, fight or a solution to the problem which has prompted the fear. These are the ways employed by most animals, but the third is the way which characterizes the human animal in meeting his problems and fears. First of all, when we sense danger, we feel like running away. If that is the only appropriate way to meet that danger, that is what we do. It is the thing to do; flight is the answer. But if we cannon flee, and flight thus does not seem to be the appropriate reaction in that particular situation, we may turn and fight. But human beings, by and large, have discovered that neither fight nor flight reactions to the things which threaten us bring permanent solutions in terms of ongoing human relationships. We have discovered that when we sense danger we should turn and face it, seek to understand it and to try to find some solution for the problem that is involved.

ILLEGITIMATE FEARS

All this is what I would call the legitimate type of fear reaction—the fear which tells us there is real danger at hand, that we've got to come to face it, and either flee, fight or analyze it and find a solution to the problem. But the real difficulty, and the reason so many people

are afraid today, is not because there are genuine dangers with which we cannot cope. Fear can cause another reaction within us, an illegitimate reaction. This makes no attempt to analyze the problem, is not capable of analyzing it but is simply a general reaction of withdrawal from that which seems to be dangerous. One of the reasons that we human beings are apt to develop this generalized withdrawal reaction to difficult situations is that as children we constantly found ourselves in situations in which we were not able to act in any one of the three ways I have suggested were normal.

The little child who finds himself afraid often cannot run away, for there is no place to go. He is entirely dependent upon those he fears. He cannot fight for he is far too small and too weak to fight effectively. He is too young to understand the problem and come to grips with it. Consequently the little child, and all of us have been little children, and there is something of the little child still in every one of us, finds himself unable to react effectively to his fears, and consequently there is only one thing he can do and that is to withdraw. In that withdrawal he finds it necessary to create another world, another self, than that which is blocked and frustrated in everyday life. In this inner world he feels safe, but in the real world his fear becomes a characteristic attitude, a pervasive anxiety, a character or personality trait. The child who has had repeated experiences of fear towards which he has not been able to develop any adequate response may later grow up to become an anxious, worried person. He will not remember why he is worried, but will simply feel timid and afraid.

THE VICIOUS CIRCLE

And fearful people often become hostile people. Having found that life has been hostile to them, they react with their own hostility. And when a person becomes hostile toward others, of course other people find it very difficult to get close to him. His hostility tends to make others reject him, and so he finds the outside still more hostile. As it grows more hostile, he withdraws more into himself, and becomes increasingly hostile toward it. Thus there is created a vicious circle of fear creating hostility and more fear, more withdrawal, more alone-

ness, until a person becomes quite isolated from the absolutely essential comradeship of his fellowmen.

Thus the emotion of fear, which in one person may be a legitimate reaction to a specific danger, may gradually become an illegitimate reaction, no longer related to any specific danger at all, but simply a worried, suspicious, hostile attitude toward life itself. It is this sort of fear that is the really dangerous influence on our world today.

Do you remember Franklin D. Roosevelt, back in 1933, said at a time when the American people were almost as hysterical as they are today, but over a different problem, "We have nothing to fear but fear itself." That reassuring statement, more than any other single word he spoke, struck home to the American people and helped them through a great crisis. What he was saying was this, that the American people didn't have to be afraid so much of the specific economic and social problems with which they were confronted, with the bank problem, the depression, the difficulty in getting the economy running. These were all specific problems and dangers, but they were all specific problems and dangers, but they were problems and dangers which men could understand, analyze and meet. The only thing we had to be afraid of was that we had become a fearful people. The thing that we had to be afraid of was that fear had become a part of our reaction to the problem.

We were beginning to say, "Maybe there isn't any solution; maybe we can't solve these problems." It was this pervasive doubt, this unspecific fear that was the real danger. And then, by his own superb example of courage and by his ability to lead men to formulate specific programs to cope with the specific dangers, Roosevelt led the country out of the dangerous mood into which it had fallen—of mass hysteria, massive, generalized self-doubt.

So we have these two types of fear, one a legitimate and the other an illegitimate type. It is the second, I think, upon which we must concentrate and try to understand in order that we may banish it from our hearts and our society.

A Plea For The Lost Reverence For Life

Ruth Whitman

HOW FAR THE SOUL of contemporary man has departed from the very essence of any religion he gives lip-service to; the basic reverence for life — is shockingly evident these days from announcements of our nation's aim to perfect a bomb which will "only" kill life but not destroy property!

Filled with incredulity, one watches the faces of the men on television who mouth such phrases and one is appalled at the absence of so much as a wince indicating inner revulsion — not to mention an expected human reaction of vocal objection.

Recently I was conducted through a fallout shelter built by one of our smaller communities in their spanking new City Hall and proudly shown the room that would preserve public records pertatining to property rights, etc. The guide stated: "This has been one of our chief problems: how to know what belonged to whom when most of the owners will have died from thermonuclear explosion." Appalled, I studied him to see if he could be serious. He was in deadly earnest.

What has happened to the soul of modern man? Is he turning into a robot, a mechanical monster incapable of feeling anything but concern for his material possessions? These were educated people above referred to — men in positions requiring intelligence and responsibility. What has happened to so wither their souls? Where is their reverence for life? I ask this as a woman and mother, a creator of life, to whom flesh of her flesh — or flesh of any other source — must be the most precious thing if life is to have any meaning at all.

I find it impossible to believe that if the men at our helm had a true reverence for life, they could not find a way to peace. Surely, if as much thought and planning and will and money were put into the matter of how to preserve property — personal *or* national, a solution would be forthcoming.

As a giver of life, I refuse to believe that men of conflicting views have no alternative but to destroy one another. There is something very sick about such a concept, and one does not have to be an expert in psychoneurosis to see that there must be a profound ego-insecurity in any man or nation seeing no way but violence as a solution for problems. When are we going to grow up? Regardless of the confiict, whether pint sized, as within a family, or giant-sized, as in the world, violence has never solved anything. For after all the destruction is over, the opponents have still to sit down and talk things over and work things out. Negotiation is inevitable; why then do men find it so hard to do it in the first place and spare themselves and the world the horror and anguish of war?

Of course, today there is one difference; after *this* war, there may not be anyone left to negotiate.

It becomes increasingly evident that the situation is far too serious to be left in the hands of statesmen alone. They are, after all, merely men — not saints; despite their "expert" qualifications, they are prone to human weakness. We can no longer afford to have the fate of humanity entrusted exclusively to them, when we have seen, repeatedly, that they are so often subject to corruption by self-interest and perversion of humane objectives to power politics.

There is too much at stake for those of us with a true reverence for life not to recognize that the time has come for individual action. We must at long last recognize that although singly our efforts might be futile, in concert with others the power can be formidable. When the will of the people to live is asserted, in vast numbers, emphatically and repeately, the men at the helms of all countries will have to harken. War and destruction must not be accepted as inevitable!

As long as the possibility of nuclear war continues, and we are constantly haunted by the pospect of our planet reduced to charred, mutilated rubble, a nightmare of torn flesh, dead and dying — this is the decision each of us must make: 1) Assume there is no alternative to war, sit tight, do nothing and wait for the inevitable doom; or 2) Recognize that each one of us has both the ability and responsibility to stand up and clamor for an end to this perpetual talk about peace while war preparations continue. Both sides have agreed that disarmament is the only answer for survival. Enough, then, of talk! Let the work begin!

But how can the work begin, when each side is paralyzed by *mistrust*, and the belief that it is only by force of arms that its opponent is not overcoming it. This despite general recognition that if both sides remain armed to the teeth it is only a matter of time before an accident, if not direct conflict, will set off the final disaster. Is not the certainty of eventual death from such a course a far greater risk than that involved in testing each other's trustworthiness along the path to disarmament? The latter at least has inherent in it the *possibility* of survival, while the former does not.

History reveals that throughout the ages man-made systems have been born, lived and died — but the flow of life has continued. At this point, however, we are faced with the tragic truth that, thanks to our genius in weaponry, we can no longer afford to indulge ourselves in fear, loathing and hysteria toward an opposing system without inviting mutual destruction. If each side has the will to live, it will have to learn to get along with the other, *despite* differences. And to those who would call this appeasement, I would say that any other conclusion would require the most immoral decision of all time; to dispose of all life — uncommitted as well as committed. Does any individual or government have this right?

Pope Pius XII said in his 1957 Christmas Message: "Intervention in the world *to maintain divine order* is a right and a duty which belongs essentially to a Christian's responsibility and permits him lawfully to undertake all those actions, private or public or or-

ganized, which aim at and are suited to that end."

Unless increasingly large numbers of individuals re-awaken to a reverence for life, and recognize their "right and duty" to act in behalf of peace, our fate will remain in the hands of a few fallible men who call themselves statesmen, with no assurance of survival. Can we afford this? Time is running out.

Youth-Companions Ask---And Answer

WHAT IS THE psychological meaning of competition in sports such as baseball, football, etc.? Is not competition conducive to personal triumph?

(a) It seems that competition in the ordinary sense is taken to mean rivalry, but this is really a corruption of the word. Its real meaning is "to seek together," and the definition commonly applied to it shows a definite need of revising our attitude towards it. Any ill effects derived from competition merely indicates weaknesses of the individual, and the immaturity of the soul engaged in the competitions. It is entirely within the means of the individual to make of competition

either a medium of self-discipline or a medium of petty jealously. What the individual should make of it is a process of learning. We have to get used to the idea that life is not a bed of roses, but has its ups and downs, successes and failures, just like a sport.

(b) The attendant evils of big-time competition in sports have prompted some colleges to banish intercollegiate sports competition, and to substitute and expand intra-mural athletics. This is done in the belief that intercollegiate big-time sports cater to the abilities of a few handpicked and trained athletes who bathe in a kind of bloated and frenzied glory, while the mass of students are relegated to that condition which we may call "spectatoritis." Intra-mural sports, on the other hand, have as their purpose a more complete kind of physical training for all students, including the "non-athletic," in its program.

In this connection the second object of some Pathfinders speaks of the importance of *all* its members developing sound bodies. And it also follows that certain conditioning sports like gymnastics and track lend themselves by nature more to individual effort.

(c) As soon as more than two individuals are involved in a game the element of cooperation becomes evident. It is impossible to achieve success in a team sport without the active, conscious unity of all members. Due to this unity and interdependence, the attitude toward defeat and victory does not have to be one of individual personal triumph, or disgrace, but rather one of united action which is either good enought to win, or requires improvement. Although competitive sports may have certain disadvantages, it seems that if played by teams the lessons learned would over-balance the harmful factors.

In order to consider the effect of competition on individual sports, one first has to decide wherein the faults found with competition lie. Is it with the game, or the individual? Can competition be of value? If competition can serve a useful purpose then it is the individual participants who are responsible for the loss of moral values—

rather than the method. Competition can be used as a means of instruction in acquiring a skill.

The *Gita* says, "He who is of equal mind in pain and pleasure, Self centered . . . such an one hath surmounted the qualities."

Therefore, if we have a desire to improve and change our attitude toward sports, it will be necessary to equip ourselves with moral values and attitudes that will not sour. Trying to improve one's own individual record—self-competition—has many advantages.

(d) The difference in degree between people would seem to indicate the difficulty with which competition could be eliminated. Then again, it may be questionable whether competition would need to be eliminated in order to do away with personal triumph. Any sport can be competitive, whether it be a team sport or otherwise, and competition is not itself really either good or bad. What could be considered the most competitive sport is not necessarily harmful—it is the feeling of the player that counts. Games are part of working and learning together and should lead all contestants to work better with themselves and with others. Personal attitudes will show themselves, if they be present, no matter what kind or type of game is played. The task is to eliminate selfishness at every opportunity.

(e) Seeking to beat another (team or person) at anything, whether or not it is a game or anything else in life, seems to stem basically from a desire for security. Everyone wants to be able to match up to or at least strive to match up to his brother's seeming superior achievements. As far as competition being conducive to personal triumph is concerned, it would seem to be so only in the sense that it makes that person who enjoys such triumph feel, happily, that he is that much more ahead of all the others in the race with the bugaboo that threatens to cast him out if he does not keep up. In this sense he may flaunt his triumph egotistically, with the fear of insecurity in the back of his mind. If an attempt were made to present in its truest sense and not in the sense accepted by the world, much of this would be eliminated.

On Making Friends

Arnold Bennett

PROBABLY it has occurred to few people that next-door neighbors are always peculiar, or mysterious, or quite unaccountable, or disagreeble, or unbearable, or criminal. This is extremely true of next-door neighbors in large cities.

Take a long street of similar houses. The character of the houses and all the appurtenances therof would seem to indicate that the tenants are just nice, orderly persons with normal ideas and habits—in fact, that their notions about the right way to live, love, eat, drink, and dress are very much alike.

Yet every household has two next-door neighbors, and every household will tell you that its neighbors are most odd and surely not quite what they ought to be. Nothing is known about them for certain; but the household can join one bit of evidence to another, add 2 and 2 together (and make either 4 or 14)! The neighbors neglect their garden; or they waste their whole lives in cultivating their absurd garden; they play the wrong tunes at the wrong times on the piano; they rise at such weird hours; they never go to bed, or they are always in bed; the husband takes strange trains to business, and he has to run to his train, or, being ridiculously methodical, he reaches the station too early. Then the window curtains—you never saw such window curtains; and the funny parcels that are delivered at the house! And so on and so on. Such an inexplicable family!

Thus speaks No. 10 of No. 9 and No. 11. (But No. 10 does not realize, or cannot believe, that No. 9 is speaking in precisely the same manner of No. 10 and No. 8.) The whole street from end to end is populated by nice, normal people, who are also odd, dubious people!

Suspicion reigns. There are no definite accusations. Oh no! One must be just, and it is unfair to jump to conclusions. But one has to be careful.

You say I exaggerate. I do. But nobody acquainted with the life of streets or houses—far more interesting and baffling than the life of bees or beavers, to whose study so much brain-power has been devoted—will fail to recognize the essential truth hiding amid my exaggerations.

The complementary picture is a picture of a series of homes occupied by little groups of related people who, although continually getting on each other's nerves, are obstinately engaged in keeping themselves to themselves. They have the need of intercourse with other homes—and by the pride of their souls and the wilfulness of their minds they do all they can to discourage intercourse. From lack of enterprise and faith in mankind they deprive themselves of the greatest and most beneficial and the cheapest of all social distractions, thus for ever narrowing their lives and nourishing the sinister and insidious plant of boredom. And there they all are (existing, not living) in rows and rows of little solitudes, equivalent to desert isles, up and down all sorts of streets

And this picture also is exaggerated, and this picture also is essentially true. I have known thresholds that are never crossed by visitors, and some families that have no friends whatever. And further, I maintain that the large majority of families have not nearly enough friends—in other words, that the marvelous institution of friendship is very inadequately exploited by the generality of citizens.

Nevertheless, I would not have you offer any direct advance to your next-door neighbor. I would only have you abstain from deliberately avoiding the casual opportunities which come at intervals for an amiable encounter.

You may ask: "Why should I bother to make acquaintances? I have enough to do to look after my own affairs without looking into other people's."

To which question there are two answers. First, unless you are unusually situated you haven't enough to do in looking after your own affairs. A vast number of mature and respectable persons, if not the majority, go to bed too early simply because they find the evening tedious from lack of occupation. They can think of nothing else to do, and so they go to bed. A doctor in large general practice once told me that his experience had taught him that people slept too much. Indeed, his phrase was: "They sleep themselves stupid." I am convinced that this is the fact.

And the second answer is that there is no suggestion of being "bothered" with acquaintances. You don't make acquaintances with a view to improving their eternal welfare, but with a view to improving your own. It is true that when acquaintance has developed into friendship you may have the rare and precious opportunity to render help in misfortune—than which there can be no more satisfactory experience. But that is by the way. You make acquaintances in order to keep yourself alive. Millions of dead individuals go to and fro in the world, and do not suspect that they are dead—because they are not alive. And you make acquaintances in order that they may pull you out of yourself, out of your certainty that your views are the only right views.

Nearly all friendless people—I mean those who might have friends but won't—are opinionated, narrow-minded, disdainful, and half-deaf. Contact, the friction of contact, is needed to stimulate life and to sharpen sensations. It is as beneficial as massage to the body.

Again, if you happen to be the head of a household with an uprising family, and you do not cultivate friendships because you don't want to be disturbed in your everlasting doze, how to you expect the boys, and especially the girls, to meet the mates whom they are entitled to meet and ought to meet. I have known heads of families who, having steadfastly discourages acquaintance-making for a quarter of a century, have had the nerve superiorly to twit their daughters with being old maids

But none of the above reasons is the real reason for creating a

circle of friends. The real reason is that it is amusing, distracting, interesting to do so. To be "interested in people," curiously and benevolently interested, not censoriously interested, is one of the finest resources that a man possesses against ennui and the disappointingness of life.

A handicap in making friends is the secret conviction of one's own dullness and unattractiveness. Now I will not say that there are no dull persons on earth; but I will say that I have never known one. Some people are more interesting, some people are less interesting; but all people are interesting; and the man who is convinced that he can interest nobody ought to try hard to get rid of this absurd and disastrous delusion. Every spirit has its fellow, and most spirits have hundreds and thousands of fellows. Your town is full of your fellow spirits. But to get at them you muust have faith in yourself. It is a terrible scrouge to think, as too many of us do, that in some mysterious way we are unique and cut off from mankind. Nobody is unique. Everybody has points of sympathy with everybody else. All social existence proves this.

Herbert Hoover: We believe in Equal Opportunity for all, but we know that this includes the opportunity to rise to leadership, to be uncommon! The great human advances have not been brought about by mediocre men and women.

John Keats: A Poet For The Sake Of Poetry

Leonard B. Gray

EMERSON SAID OF POETRY, "Itself must be its own end or it is nothing." Just as a rose has no conscious desire to do anythiny except to be a rose and music no desire to do anything except to be music, so poetry should have no desire to do anything except to be poetry. All three may do various things to people who react to them, still each has no desire to do anything except to be itself. Each is an end in itself. Each in itself is its own excuse for being just as beauty is its own excuse for being.

What Emerson said about this matter has been quoted and believed and practiced continously less and less since he said it. Even in his own day reaction to what this Concord sage said began in the great Walt Whitman who consciously and definitely desired and aimed to produce poetry different than the previous types and forms of poetry and to exalt in his poems democracy and the common man. These things he strikingly did, although, it is only fair to say, he consciously and successfully did other things in his poetical writings.

In the American Renaissance of poetry that started in 1914 Edgar Lee Masters, Edwin Arlington Robinson, Robert Frost, Carl Sandburg, Vachel Lindsay and a few other poets in this new movement deliberately sought to write out of the daily living and speech of the people. They consciously strove to make life poetry and poetry life and they were admirably successful in their endeavors.

Consider what Ben Haggland is doing in *Caravel*, his fine little magazine of verse. Haggland states his definite and determined pur-

pose in these words, "*Caravel* wants the best poetry obtainable that deals with the dramatic and rewarding aspects of various cultures. *Caravel* is dedicated to help bring people of the world together in a better understanding. *Caravel* has been beating the bushes for a certain kind of poetry that seems very scarce—poetry that deals intelligently with people and places." Evidently William Root endorses Haggland's purpose for in February of 1958 the former wrote this for *Publishers' Weekly*, "there is a great need for a return to poetry that Communicates, that is concerned with human beings, that is forward looking and not fascistically reactionary, that is music and sings."

I heartily endorse these poets and their purposes. I claim that there is need for poetry with definite purposes. There are great causes that poetry can and should defend and support and promote and there are wrongs that poetry can and should oppose. Jack London strove, Irving Stone claimed, to tell stories so adroitly that propaganda and art would be indissolubly wedded. Let the poet also at times, I urge, write poems with the same purpose. I claim that the great Emerson who not infrequently made extreme and extravagant statements was wrong when he said that poetry is nothing unless it is its own end.

But just as vehemently I go on to claim that there is also great need for the poetry that Emerson had in mind. There is need for poetry without a definite purpose and for poetry that gives us pleasure and spiritual and aesthetic enrichment without definitely trying to give us these characteristics of the mind and heart. By-products are often the best products and we need poetry that almost effortless and unconsciously gives us wonderful by-products. At times I want poetry that tries to make me think and act in definite ways. At other times I want poetry that does not try to influence me for such poetry often does influence me deeply and profoundly, partly, I guess, because it does not try to influence me. I find that not a few other people are with me in this poetic boat.

Mankind needs poetry that is poetry for its own sake. And poetry for its own sake can be best found, I think, in the great poems of

John Keats. When we weary a bit of poetry going after us it is refreshing to turn to this great English poet who lived his short life of a few months more than twenty-five years from 1795 to 1821.

I cannot say that Keats always wrote without a purpose. Some of his poetry may have a moral significance although this is found only to a small extent, if at all, in what he wrote, critics claim. I cannot say that he did not at times consciously strive to put beauty in his poetry although, I think, he put beauty in what he wrote chiefly because it was the natural, spontaneous thing for him to do. If this poet had much of a purpose it was to be true to his essential nature and being such hardly requires a conscious purpose when one can hardly do anything else. Keats wrote chiefly purely for the sake of poetry which he loved both as a reader and a creator above everything else in the world. In the words of Pope he "lisped in numbers for the numbers came."

Keats was one of the most attractive and brilliant men who ever lived. His face was exceptionally beautiful, it has often been said. He was a short, small man, athletic in appearance, with broad shoulders, and dark, brown expressive eyes that shone at times with a fiery brightness. He was generally cheerful and full of fun, at times with a rollickling gaiety. He was a very sociable fellow, a delightful companion, sensitive to the feelings and rights of others, liked by most people who knew him intimately, and greatly loved by more than a few persons, Poetry was his all in all, the zenith of his aspirations. To one friend he once exclaimed, "I find I cannot exist without poetry —without eternal poetry—half a day will not do—the whole of it. I began with a little, but habit has made me a Leviathan."

A son of a stable keeper, Keats was educated to be a physician, but he hated medicine, and loved poetry so much that he had to give up his training in a London hospital so as to give all of himself to his beloved art. He had a few short years of great poetic productivity and happiness, especially from September 21st, 1818 to September 21st, 1819 when he wrote some dozen major poems, a whole play, and much incidental verse. But on the whole his was an extremely hard and sad life, full of pain and suffering and weakness, and struggling

against the tuberculosis that brought about his early death in Rome where he was buried in a protestant burying ground.

His great friend, the poet Shelley, who wrote "Adonais" in Keats' memory, lies appropriatly in this same cemetery. Upon the unfortunate Keats was heaped perhaps the cruelest abuse and ridicule ever heaped upon a major poet. Even Wordsworth and Whitman were not treated so harshly by the critics as Keats was and this is saying a lot. This young poet was severly hurt by the criticism that, according to some of his biographers, probably did much to bring about his untimely death.

Keats wrote out of his excellent standard for himself and not for money nor for the praise of the critics and of the public even though quite humanly, we know, he desired these latter valuables. To a friend he once said, "I never wrote a single line with the least shadow of public thought." Leigh Hunt said of Keats, "he had reveled in poetry for its own sake." Our poet reacted to old tales and beautiful natural scenes and wrote about them purely from his love of doing these things. Indeed, this poet was all poet.

Unpopular is his own day, Keats lived in undoubted posterity by the means of his long poems, "Endymion," "Lamai," "Hyperion," and "Eve of St. Agnes," and his short poems, "Ode to a Nightingale" and "Ode to a Grecian Urn," the latter two being more quoted today than the whole of the rest of his works put together even though his most familiar line is "a thing of beauty is a joy forever" from "Endymion."

The poet influences us not so much by advocating great enterprises and definite ways of living as he does by heightening and enriching our emotional life. For instance, a powerful spell of wonder and awe is laid upon us as we read these lines from his "Hyperion,"

> "Deep in the shady sadness of a vale
> Far sunken from the healthy break of morn,
> Far from the fiery noon and eve's one star."

Keats does not get his readers to do anything nor to change the

direction of their lives, at least not obviously. We cannot imagine him changing the whole course of a person's life as Thoreau through his "Walden" moved a rich young man to give up the ambition to become a big business man and to take up dairy farming instead. But this poet does move us to think and to feel and to be. And being is more important than doing, and what is more, in the long run great being is necessary for great doing. In the main we are more influenced by what a friend or a speaker or a writer is than by what he definitely tries to do to and for us, even though the latter has its value at times.

Keats through his great writing influences us to be more sensitive to beauty and to feel more deeply the joy beauty can give. The justification of beauty is the joy it imparts and the justification of joy is that it expands the soul—unusually conscious of the beautiful himself this poet makes his readers unusually conscious of the beautiful. He charms, delights, and fascinates us by his fascinating felicity of expression, his graceful flow and music of sweet words, and his vividness of description, especially of beautiful scenes in the natural world. He enchants us, refreshes us, exalts us. He makes our spirits soar. His poetry that is its own excuse for its being makes an immense and wealthy contribution to man's enduring stream of consciousness.

ON EDUCATION

Education is a companion which no misfortune can depress, no crime can destroy, no enemy can alienate, no despotism can enslave. At home a friend, abroad an introduction; in solitude a solace and in society an ornament. It chastens vice, it guides virtue, it gives, at once, grace and government to genius. Without it, what is man? A splendid slave, a reasoning savage.

—Joseph Addison

((((Editorial Echoes))))

RELIGION IN LIFE

No man can labor independently of his religion, for his religion shall be known by his labor. Sell a parcel of land—how you sell it, whether you discriminate because of race or color, your religion shall be known. Read a newspaper—how you are affected, your religion shall be known.

No idea, no concept, no theory is without religion. All relate to the thrust and quest of the human spirit. The faith of a Unitarian, therefore, can never enclose itself in a succinct statement of doctrine. It is a faith that must answer to questions of personal integrity, to questions of suffering, death, and destiny, to questions posed by social justice, war and peace, scientific discovery, and technological advancement. It is a faith that must be with you as you worship, work, read, and think; and it is a faith that grows as you worship work, read, and think. And therefore, by its very nature, it is not a faith which you can learn once and for all. It is always an unfinished faith. It is as narrow or broad as your interests are narrow or broad; it is as deep or shallow as your thoughts are deep or shallow; it is as high or low as your ideals and aims are high or low. And it shall change as you change, and grow as you grow.

—Rev. Carl Bierman

* * *

MAN'S JOURNEY

To believe in something not yet proved, and to underwrite it with our lives, is the only way we can leave the future open. Man, surrounded by facts, permitting himself no surmise, no intuitive flash,

no great hypothesis, no risk, is in a locked cell. Ignorance cannot seal the mind and imagination more surely. To find the point where hypothesis and fact meet; the delicate equilibrium between dream and reality; the place where fantasy and earthy things are metamorphosed into work of art; the hour when faith in the future becomes knowledge of the past; to lay down one's power for others in need; to shake off the old ordeal and get ready for the new; to question, knowing that never can the full answer be found; to accept uncertainties quietly, even our incomplete knowledge of God; this is what man's journey is about, I think. —Lillian Smith

—*Community News* — Community Church of New York

A LIBERAL EDUCATION is that which enables the mind to comprehend and make proper use of the modern world and of its opportunities. There is no end to definitions of education. Great teachers have defined education as "that which enables one to be at home in the world"; "that which is left after we have forgotten all that we have learned at college"; "that which teaches us how to us the instruments of learning to the best advantage in enriching our afterlife"; "that which gives us the power to discriminate."

An educated man is not a man who knows everything, but a man who can put to the best use what he knows, however limited that knowledge may be.

—Woodrow Wilson

Archaeology---A Study Of Recuring Events Relating To Culture

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ALTHOUGH CLASSIFICATION in time and space may be basic to excavation studies, nevertheless, serious efforts are being made by many archaeologists today to aid in the discovery of much broader concepts than the mere itemization or identification of objects. These archaeologists maintain an expectant hope that their studies may give clues and provide information that will assist progress toward an understanding of the many complex factors which play a part in cultural change, past and present.

The archaeologist's work, which is carried through observation and description into explanation, can do much to analyze in time and space the emergence of differing societies. It can distinguish societies employing agricultural techniques from earliest non-agricultural societies; societies using bronze from those using iron, etc. In fact, it is probably not an overstatement to say that archaeology is our main reliance for the study of recurring events related to culture. Carried to fullest maturity, archaeology attempts to assist in the explanation of the why of cultural aspects. This is in contrast to the historian who attempts the explanation of primarily non-recurring events based on the cultural picture. Stated another way, modern scientific archaeology is interested in the establishment of cultural context and cultural sequence for the better understanding of particular cultures as well as the development of cultures in general. The work of the archaeologist, then, is basic to any truly mature understanding of culture. Through his work, we can better visualize the enormous amount of time it must have taken man to accumulate his knowledge of nature that has

made so many of our modern advances possible.

Furthermore, modern scientific archaeology should go beyond merely defining problems, gathering data, and ordering chronological sequences. To do so can greatly aid in understanding man's adaptability and tenacity which have enabled him to occupy a wide range of environments and survive and progress under diffcult conditions. This is certainly important in its applicatons to the present day world.

This mature kind of modern archaeology can do much to reveal our common humanity by the demonstration throughout time and space that man has faced similar problems with an ingenuity which has uncovered varied solutions. Quite significantly, the full development of archaeology has aided and can further assist in the identification of the preconditions essential for the great expansions of human knowledge and culture.

Certainly the archaelogy of today is obliged to take a stand on some of the basic questions of anthropological theory as a whole. To be of greatest worth to mankind, archaeology must be involved in the discovery of regularities that are in a sense spaceless and timeless. A strong objection is fully justified and should be expressed against archaeology which is merely "where and when" chronicling. Instead, a solid foundation needs to be established on the anthropological generalization that there are norms in man's activities related to the usual extreme degree of conservatism as evidenced by primitive man in his technical traditions. Thus, prehistoric archaeology can frequently discover human activities which conform to a series of norms and is capable of grouping these cultures based on the recognition of them from a standard range of material products.

Modern archaeology, then, can and does make no small contribution to our knowledge of cultural history and development. From archaeology we can learn: where and when man first acquired culture; something regarding the history of nonliterate folks; and the knowledge of the evolution of human culture or the ways in which, in various parts of the world, one cultural type has succeeded another. This is pertinent in world affairs today.

The Mystic Quest

R. Machell

IN ALL THE LEGENDS of the Quest that I have read, the goal or object of the pilgrims seemed to me strangely inadequate to account for the enthusiasm expended in its pursuit. This was most notably so in the case of the "Holy Grail," described as a radiant cup or chalice, the which when seen filled all men's hearts with holy calm, and for the consolation of those who saw it not caused every variety of goodly meat to fill the banquet-table.

The Sleeping Beauty in the legend of the briar-rose, could gratify only the one aspirant who was ordained by fate to be her mate. But in the stories of the adventures that befell the various knights who ventured on the quest, the all-sufficiency of the reward was never questioned except by those who failed. In the same way the delights of heaven as described in the hymns of the churches seemed to me strangely unsatisfactory. Yet there can be no question as to the reality of the enthusiasm displayed in all ages by the pilgrims who pursue a mystic quest.

It is to be observed that the legends dealing with the dangers and difficulties of the pilgrimage usually assume the adequacy of the promised reward and spend all the wealth of the narrator's imagination on the obstacles to be encountered and the heroism to be displayed. Of course, experience familiarizes us more or less with the disappointment that attends the attainment of any longed-for object, but it does not explain the constant resurrection of our hope. Yet experience alone might teach us that the origin of hope is not in justified expectancy. Hope has in it an element of immortality because it is itself but a reflection of the eternal source of light and life. It has been said that Faith is the intuitive perception of a spiritual reality;

and it may be said that Hope is the reflexion of the eternal source of light and life. It has been said that Faith is the intuitive perception of a spiritual reality; and it may be said that Hope is the reflection in the mind of that which Faith reveals.

So too the mystic quest is the pursuit of an ideal, which is beyond attainment because it is a state of consciousness and not an object; it is a spiritual unfoldment, an awakening to realities beyond the grasp of the brain-mind of man. So that in such a quest attainment means translation, or the passage of the triumphant pilgrim from the plane of earthly life to that of spiritual reality, which is as sheer annihilation to the *brain-mind* and *senses* of the mortal man.

In general the bards and the narrators of romantic legends were not mystics and concerned themselves entirely with the romantic aspect of the legends they transmitted. And thus the esoteric character of the old allegories was hidden deep beneath a mass of pure romance, and the myth itself was almost lost, even as a ray of light is lost eventually in darkness, and yet not lost although unseen.

The mystic quest is the eternal search for spiritual light or that interior illumination which gives wisdom to the mind. To appreciate that wisdom or to proclaim its virtue is beyond the power of the mere narrator of romance; but the source of light however deeply veiled is indestructible; and any one, at any time, in any place, may come within its influence; and then the heart of the romance reveals itself, whether that romance be a legend or a life. That flash of spiritual light is revelation. And revelation is the crown of victory in the mystic quest. The mystery of life revealed must be an individual experience and so must be for each unspeakable except in allegory or fable. Such is the speech of art when art is the expression of genius. For genius is inspiration, and life itself is allegorical. The meaning of the allegory is the message of all true Teachers of Religion, for religion in its pure state is but the recognition of the fact that life is allegorical; that is to say that matter is the manifestation of spirit.

The unreligious mind sees nothing but the appearances of things,

their material manifestation, and denying the possibility of any higher state of consciousness than that of mere sensation, cuts itself off from any revelation of the truth. To the mystic the Great Quest was, and must ever be, a religious experience: but in different countries and in different ages religion has held a different position.

There was a time in India when the daily life of every class was regulated by religious ordinances which were accepted by the people as authoritative and were scrupulously obeyed. To them the mystic quest was a familiar and most sacred obligation that must at some time be undertaken whether in the present or a future incarnation. For such a people no explanation of the nature of the quest nor of the goal was necessary perhaps. But with the European races it was different. It is doubtful if at any time religion held at all the same position and authority as with the peoples of the Asiatic continent. The Heaven of the Christians was a cold and colorless perversion of its Oriental original, and there is little doubt that to the vast majority the mystic quest appeared a crazy enterprise, and the reward seemed totally inadequate.

But songs of chivalry and tales of heroism were always popular. They were intelligible to the audience even if they contained reference to magicians and to mysteries, for magic has always had a charm for the ignorant; but *that* magic is a most material kind of magic, and the mysteries all centered in delusion of the senses.

Sensuality and superstition have in all ages gone hand in hand and have degraded great religions which at their inception were purely spiritual. But in some cases the high ideals of the original founders of a true religion have survived the general decay of popular morality; while in some other instances, if not in all, even the ideals perished in the flood of superstition and crass materialism.

In our own age these dead ideals of religious life have been inshrined in intellectual formulas as creeds and dogmas highly honored by their devotees, but impotent and dark as shuttered window-frames on a dead wall, where windows once let in the light of day. The legend of the light remains; but into those shrines no ray of sun-

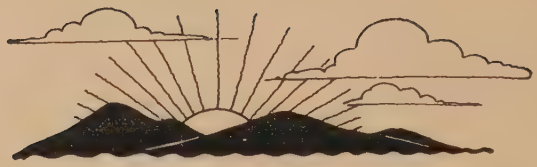
light penetrates. And yet those light-less shrines are fitting emblems of the minds of men in the dark age through which we pass.

Yet even in this age of dead materialism there are still some who secretly pursue the mystic quest, following the old and narrow path that leads to knowledge of the self, and whose first step across the barrier that hems men in is called renunciation.

But most of those who openly proclaim themselves as seekers after truth are self-deceived, pursuing fairy-fires, or the lure of knowledge, fame, or power; or they are seeking peace in pleasure, where no peace is ever found. The mystic quest is not for such as these. Of this mystic path it has been said: "no man can tread that path until he has himself become the path." Which may appear a hard saying; yet it contains the key to a great mystery, the mystery of Duty. A man must find the path in the performance of his daily duty. Therein lies the whole secret of the mystic quest.

This path has well been called the path of self-directed evolution. To find it man must find the Self. And, paradoxical as it may seem, the entrance to that path is barred to all who have not freed themselves from bondage to the self of personality. To explain as far as may be this apparent contradiction, and to reveal the entrance to the secrtet way, which has been also called the path of Renunciation, H. P. Blavatsky, gave her translation of some fragments of the ancient teachings extracted from "the Book of Golden Precepts," entitled *The Voice of the Silence*. In it lies open to all who wish to know the truth about the meaning of their lives. But let no one hope to find in it a short cut to the acquisition of abnormal powers; that is but one of the pitfalls that await the pilgrim who forsakes the path in order to follow "wandering fires."

The Mystic Quest lies open and the path is plain to those who find and follow the golden thread of Duty, and know the password "Brotherhood."



Quotes Of The Day

John F. Kennedy: Despite setbacks, there is no more nobler or urgent cause than the development of practical ways to bring closer the goal of reliable disarmament.

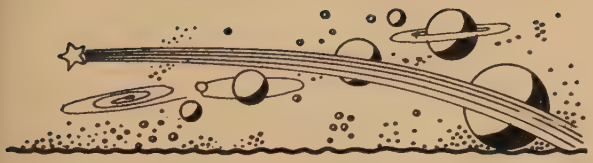
Nikita S. Khrushchev: The present serious situation urgently requires still more from all the people who sincerely wish to preserve peace, to intensify the struggle against the threat of a new world war, and to work for general and complete disarmament.

Douglas MacArthur: You cannot control war; you can only abolish it. Those who shrug this off as idealistic are the real enemies of peace—the real warmongers.

Jacquard H. Rothschild: The only way to guarantee peace is to remove the means by which nations wage war. This requires the establishment of methods by which nations will settle their disputes by law, rather than by force, and a method of enforcing the peace.

Aldous Huxley: All of us desire a better state of society. But society cannot become better before two great tasks are performed. Unless peace can be firmly established and the prevailing obsession with money and power profoundly modified, there is no hope of any desirable change being made.

Albert Schweitzer: That ideals, when they are brought into contact with reality, are usually crushed by facts does not mean they are bound from the very beginning to capitulate to the facts, but merely that our ideals are not strong enough; and they are not strong enough because they are not pure and strong and stable enough in ourselves.



Quotes Of The Ages

Theodore Roosevelt: Americanism means the virtues of courage, honor, justice, truth, sincerity and hardihood—the virtues that made America.

Abraham Lincoln: I do the best I know how, the very best I can, and I mean to keep on doing so to the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing it was right won't make any difference.

John Milton: I call a complete and generous education that which enables a man to perform justly, skillfully, magnanimously all the offices, public and private, both of war and peace.

Thomas Carlyle: If an individual is really of consequence enough to have his life and character recorded for public remembrance, we have always been of the opinion that the public ought to be made acquainted with all the inward springs and relations of his character.

Thoreau: Man is the artificer of his own happiness.

Voltaire: The discovery of what is true and the practice of that which is good are the two most important objects of philosophy.

John Locke: A miracle I take to be a sensible operation, which being above the comprehension of the spectator, and in his opinion contrary to the established course of nature, is taken by him to be divine.

Bulwer-Lytton: Personal liberty is the paramount essential to human dignity and human happiness.

The Lost Keynote

> "... Tell us, when shall these things be? And what shall be the sign **of thy presence**, and **of the consummation of the age?**" asked the Disciples of the Master, on the Mount of Ollives.

The reply given by the "Man of Sorrows"... is prophetic, and very suggestive. It is a warning indeed. The answer must be quoted in full. Jesus ... said unto them:

> "Take heed that **no man** lead you astray. For many shall come in my name saying, I am Christ; and shall lead many astray. And ye shall hear of wars ... but the end is not yet. **For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.** But all these things are the beginning of travail... Many false prophets shall arise, and shall lead many astray ... then shall the end come ... when ye see the abomination of desolation which was spoken through Daniel.... Then if any man shall say unto you, **Lo, here is the Christ,** or there; believe him not.... If they shall say unto you, Behold, he is in the wilderness, go not forth; behold, he is in the inner chambers, believe them not. For as the lightning cometh forth from the East, and is seen even in the West, so shall be the **presence** of the Son of Man," etc.

Two things become evident to *all* in the above passages, now that their false rendering is corrected in the revision text: (a) "the coming of Christ," means the presence of CHRISTOS in a regenerated world, and not at all the actual coming in body of "Christ" Jesus; (b) this Christ is to be sought neither in the wilderness nor "in the inner chambers," nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOR—*is no man*, but the DIVINE PRINCIPLE in every human being. —H. P. Blavatsky

THE WORLD has been taken by surprise. It is a trite remark, but nevertheless significantly true, that had we been told eighteen months ago of the condition of affairs which now prevails in war-striken

Europe, not one of us would have believed, even for one moment, that it could possibly be.

We are faced with an unexpected calamity which taxes our utmost resources of thought and effort. Old ideas have been swept away in a maelstrom of pent-up forces. They seem to threaten a destruction, of which the end cannot be foreseen.

Let us look, firstly, at the causes which have led to this state of affairs. Let us try to realize that the monster which threaten us, is not one which has grown up suddenly in the twentieth century without any ancestry or parentage. It would take too long and might open wide the gates of invidious criticism to go into details—but the careful and intuitive reader of history knows well that this horrible and senseless war is but the culmination of centuries of wrong ideals of thought and action. "Unbrotherliness is the insanity of the age." But the insanity has been a *growth* which has at this "consummation of the age," found the opportunity for its greatest concentration of frenzy.

Many, if not most of us, have been taught in our childhood to believe that some religion was the saving factor in the world's distress and wrong-doing. And now the religions are challenged to lead men to meet together in peace and righteousness. Yet what do we find? Appeals are made in each one of the churches of every land to an extra-human God to interfere in favor of its own contestant in this inhuman strife. The immutable majesty and justice of the Divine Law of the Universe is (forsooth) to be modified, or directed in favor of this or that person or nation!

Divine Justice is set at naught. The great central fact that *all* men are brothers, and of the family of God, is forgotten. The teaching of the dogmatic creeds with their lip-service and their ritualistic intricacies has become a *reductio ad absurdum*. While this is so, the heart of man in all the warring nations is torn with doubt and uncertainty. Whilst yearning for peace and good will, he engages in a conflict, brought about by forces which he does not understand and cannot control.

Surely then there is something wanting in our methods of thought, and in the conduct of our daily life, something that shall lead us to deal rationally, justly, and lovingly as between man and man, of whatever race or creed or nation they may be.

For the world is too beautiful, and in his essence, man is too noble a being, for us to believe that there is no way out of this darkness of the lower pit, however great it may appear to be for the moment.

Let us ask ourselves whether, after all, the saving factor may not be found in *Religion*. Not in the religion of the man-made creeds, and the dogmatic teachings of the socialists, but in that true religion of the heart of man which is naturally his own, and which is *the same for all men*. This we believe to be the Lost Keynote.

The teachings of the ancient Wisdom-Religion (once universal and the parent of all modern faiths of whatever degree of decadence) is, that man is dual nature. Essentially and in his higher aspect, he is divine. In his lower formal aspect he is of the animal world. The contest between the two is the cause of the crucifixion which man endures in this world of mingled joy and sorrow. But the reward of him who triumphs in this contest is beyond all telling.

Once that man has recognized and fully faced this duality, he has set his feet upon the upward path towards the realization of his true nature. Then he is in a position to see wherein lies the religion of the human heart. The Divine Universal Law which has hitherto been as a scourge to evildoers, becomes a teacher of the Truth. His animal nature becomes purified in the fire of Divine Knowledge.

This philosophy of the essential Divinity of Man explains the religious nature which we recognize in many historical characters, who were not generally regarded as orthodox in their own day and generation. They have however been honored by succeeding generations as reformers and workers for humanity. We read of their having lived among all races and in all climes. Their words and their unselfish labors have borne the fruit which make men love their memories.

With them there was no question of a separate creed, or of a lower caste. Their teachings has ever appealed to the most potent forces of the heart. Their judgment has always been: "Neither do I condemn thee. Go and sin no more."

Thus the Divinity of Man, known as the *Christos Principle*, is the Lost Keynote, and as has been said, it is the basic fact of true religion. It is the Savior of humanity, and by the recognition of it in some form or other, shall the world be saved from the present calamity.

For it should be recognized by all professing Christians, that the saving power is not a dead Christ, but a *living Christos common to all men.* We must banish from our minds the idea of an extra-human God, who is supposed to meddle with the details of immutable Divine Law. Let us replace it with the feeling in the heart of an *intra-human* Divinity which urges us to deeds of compassion and duty to our fellows. The first is a fiction of the brain, invented centuries ago, which has psychologized men too long. The latter is the Divine Truth which every man can realize for himself.

The march of civilization will doubtless be delayed a few decades by the present catclysm of animalism. But if the lesson is learned, and men realize their true selves, and step forward into brighter paths of brotherly feeling, recognizing the divine not only within themselves but *also in others*, the dealings of Nemesis now so apparent will not have been in vain. For ages the laws of human solidarity have been broken. Men are now facing the results of the past, and reaping what they have sown.

H. P. Blavatsky has said of ancient truth: "It is essentially the philosophy of those who suffer, and have lost all hope of being helped out of the mire of life by any other means."

For humanity is so constituted that only calamity and the failure of old ideals will serve to bring them to a right conception of the truth.

Meanwhile at this tremendous epoch so truthfully prophesied by the Nazarene Master two thousand years ago—"the consummation of the age"—let us arise and do what in us lies to make known the Truth, the heritage of all humanity, which shall make *all* men free.

The Art Of Thinking

Leonard Wenz

GEORGE BERNARD SHAW once said, "Few people think more than two or three times a year. I made an international reputation by thinking once or twice a week." In this statement, he is underlining the fact that original or creative thinking is rare and that which passes for thought in everyday usage is normally nothing more than stereotyped cerebration.

We all appear to ourselves to be thinking constantly during our waking hours, a sort of spontaneous thinking known sometimes as reverie, or the "free association of ideas." Most of this thinking is superficial, self-centered, and we would be ashamed to reveal more than a small part of it. There always comes a time when we must make decisions, choose between alternatives, "make up our minds" as it were. This sort of impulsive thinking is more difficult and burdensome than reverie, but does not necessarily add anything to our store of knowledge.

There is another kind of thinking called rationalizing in which we are always seeking reasons for continuing to believe as we already do. It is often associated with a closed mind where resentment is registered and when doubt is cast upon assumptions and opinions which we have been accustomed to think of as true and not to be questioned. Usually it is not the ideas that we believe to be important, but our self-esteem which we wish to preserve. Here we seem to be more concerned with carrying our burden of ignorance rather than getting rid of it.

Another kind of thinking easily distinguishable from all of these is the kind that truly distinguishes man from the animal. It was that

kind of thought which raised man in ths long climb from savagery to civilization. Man in his brief history had transformed the world and himself. Man, the created, became a creator through the creative intelligence with which he is endowed by God.

It has been said that man is miniature universe and that in him are the principles of which the universe is an expression. The inner world would be the world of ideas and the outer world that of matter, with the mind of man being the connecting link between the two. No one knows the contents and possibilities of his own mind, how it thinks, what it can do or what it can accomplish. Man's capacity to think at all is relatively recent, beginning roughly at about the time of the Stone Age. Perhaps, we should not expect too much of the mass of humanity at this stage of evolution. We are still much nearer to our less intelligent forebears than most of us realize.

It goes without saying that all the great ideas, original thoughts that have culminated in the great achievements of mankind were the fruits of the creative minds of the gifted few of all generations. For the great majority, the capacity to think creatively is exercised inefficiently and only at rare intervals. We are creatures of impulse and desire concerned primarily in obtaining satisfaction for our bodily needs. We are still largely governed by our emotions which color our thinking to a great degree. People the world over do not concern themselves much beyond everyday trivialities and events, and this is the chief problem for democratic governments whose success depends upon an informed and responsible citizenry. Our horizons, after all, are very limited, and we have not yet learned to think much beyond what is to our own immediate interest. In Newton's words, we are like children playing with pebbles on the seashore while the great ocean of truth rolls, unexplored, beyond our reach.

We must keep in mind that human beings are not pure intellects; thinking clearly and creatively is a difficult process. "In the realm of his own thinking," said Socrates, "Man is a pioneer, and the life of a pioneer is hard." It is a mistake to assume that thinking on a high

level is an activity which can be carried on successfully without any kind of preliminary training. Modern educators are beginning to understand this fact in the "Pursuit of Excellence" as part of the educational process. Thinking is as much an art, a matter of skill, patience, and training as playing the violin or attaining the pinnacle in the sports world, yet it is within the capabilities of innumerable people. They must, however, keep away from trivialities, stock their minds with worthwhile knowledge, and range freely through the wisdom of the past if thought is to be actively produced.

Granted that we find it difficult to think clearly and creatively, are we content that people who wish us to buy their goods, vote for their interests, subscribe to their prejudices, or believe in their ideas should be able to influence and direct us by playing on the unthinking, unreasoning emotions and instincts below the threshold of consciousness? Psychologists have shown us that we are, to a great degree, guided in our actions by all kinds of blind and unrealized forces which we do not understand. Should this not put us on our guard and awaken us to unsuspected dangers? If these same psychologists show us that high-level thinking is not too common in the world, ought we not make it our duty and responsibility to see that it is cultivated and nurtured for our generation and for posterity? If we in America have something worth saving, and obviously we have, somewhere and somehow we shall have to prepare a large place for thought. If we would apply it to the more important things of life, personal and social, the same sort of intelligent and independent attention which a good football coach or top-flight golfer applies to his game, we would be generations nearer to that "good life for man" which, according to Aristotle, is the final goal of human society.

* * *

THOSE WHO DENY FREEDOM to others deserve it not for themselves, and, under a just God, cannot long retain it.

—Abraham Lincoln

Re-Creation

It seems that everything upon the earth
Is changing in its aspect day by day,
Evolving into ever greater worth
In due accordance with the Cosmic Ray
Which has a telefinalistic way
Of calling to the instinct of desire;
Therefore, our intuition seems to say
That That which rules the Spiritual Empire
Is changing in it all and never can retire.

The Sabbath Day is when we should awake
The God within and let It help us play
And re-create our souls for Heaven's sake
By finding recreation on the day
When all the cares of life should roll away.
We need a change of our environment
In which the inner spirit can be gay.
We must beware less too much time is spent
In care without a cure for our discontent.

We're not so evil that we have to try
To save our souls by platitudes of prayer.
There're many roads which lead to God on high.
On holy days, we often find Him where
We get a breath of pure mountain air.
We do not doubt that God may go to church
To help the priests with burdens they must bear.
We're sure he helps the bird upon its perch
To sing a song of joy, for which it need not search.

We see God in the flowers of the field
And in the bugs and bees beside the road.
The source of life and beauty has concealed
Its self in bodies which it has bestowed
On creatures as Its mansions of abode.
Therefore, we say a blessing as a mass—
Which is devoid of every creed and code—
On every living creature as we pass,
Yea! even on the snake of Satan in the grass.

—Verne Cole

In The World As It Is

Sheldon Shepard

PHILOSOPHERS have always argued the question whether life is worth while, and millions have wondered about it.. From the beginning, some people have found the pace too fast ,the struggle too strenuous. In the simplest society there is the wear and tear of contact with other human beings, the uncertainties of weather and food and enemies. However small one's world may be, it has its perplexing problems. Though it extend only from "that hill yonder" to the "crick down thar," it may be shaken by a feud as a world war makes the continents tremble.

The dramatic story of Sakya-Muni's first contact with old age, sickness and death reveals the constant strain with which the order of things wears upon the thoughts of men. Kept free from all unloveliness and knowledge of undesired experiences, when he first saw an elderly man and learned that old age was at the end of the path of living, he rushed to his room in bitter grief. And so with the discovery of sickness and death as common elements of experience.

Some one declared the three periods of man to be "school tablets, aspirin tablets, stone tablets." More seriously a philosopher sees that "Without God the earth is a place where men sit and listen to others moan."

Whatever might be the theoretical answer to the question of the worthiness of life, we humans have no choice. We are in the midst of it. Of it we must make whatever we attain of worth and satisfaction. An old rancher who lived alone in a dirty unkept house, said that he never could learn to cook because all the recipes he could get began, "Take a clean dish," and he could not go ahead with them. Millions

never learn to live happily and usefully because all the recipes for successful living call for instruments we are not inclined to use. The directions say, "Take life as it is." Instead of following the instructions which so begin, we devote our energies to searching for a recipe which begins in some other way. Most of our ambitions, dreams and religions are efforts to escape the one way of life.

If strains, worries, wear and tear have been characteristic of all stages of the race's development, probably they have been multiplied many times in our generation! Think of the vocational and financial advice usually given to young people a generation ago: "Study hard, prepare yourself for what you wish to do, work industriously and save; you will have a successful life and comfortable old age." What can one say now to inquiring young men and women?

Uncertainties of financial situations are more than matched by increased anxieties relating to accidents, exploitation and moral breakdown. Hurry, strain, speed and noise grind their destructive effects into nerve, brain and soul. War dislodges every value, and constant fear of war draws even harder on nerves and inner resources.

We need to call upon our prophets as the purchaser of a used automobile called his salesman. "Will you please tell me again," he pleaded, "all those things you said about this car. I am getting discouraged." In our fatigue and discouragement, we need our prophets of the goodness of life to tell it all over to us again. Its mere repetition, from pulpit to pulpit and from page to page, helps to keep us going.

We may learn something of the technique of avoiding the evil results of the strain of modern life by studying its disastrous effects. These are seen palpably in the physical havoc which, in spite of scientific advancement, is rapidly increasing human breakdown. Enemies of health which used to attack from without have almost vanished. But jumpiness of nerves and mind has become the thief of individual health and peace.

While science has been conquering the diseases of infiection and

contagion and those of community origin, it has permitted the race to jump from that frying-pan into the fire of terrifying increase of debilitating diseases. In 1937 the city of New York first reported not one case of smallpox, the scourge which in other days swept through the city with wide-swung scythe of death. For several years New York has had no deaths from smallpox. Yet the city is filled with wrecks suffering from debilitation and breakdown of kidneys, heart, nerves and brain. Internal disintegration from the attrition of modern civilization is now health enemy number one.

Another result of the pressure of circumstances and conditions is the flight from reality by way of dissipation, narcotics, stimulants, speed, love of illusion. These destructive phases of expression are on the increase not because of changes in laws, but on account of universal jitters. Unable strongly, honestly and effectively to meet contemporary conditions, people flock to all the escapes. Like Barnum's crowds rushing "To the Egress" in pursuit of other entertainment, they regard their avenues of escape as approaches to attractive features.

A similar disintegration takes place in the realm of ideals, philosophy and thought. Continual running away soon produces a race of cowards. Dishonest camouflaging of purpose breeds the spirit of lying. The struggle between philosophy and conduct divides the personality. So, in the time when most we need them, ideals too are breaking down.

If we can relieve the wear and tear upon bodies, nerves and minds, we may go a long way toward the solution of most of our problems. To cure the jitters is at least to prepare for other progress.

Some philosophers maintain that man must develop a new kind of nervous system to match his environment. They say he must have a nervous system to which noise is a tonic and not an irritant, one which functions best under pressure and at high speed, a chemistry to which anxiety and uncertainty are as wholesome as peace, faith and love are to man's whole being now. Lin Yutang suggests that this development may have already at least partly come, for he says, "I have no doubt

that American nerves can stand a good many things that Chinese nerves cannot stand—and vice versa." But evidently he does not think environment is thus completely matched, as he believes that "no nation could have survived the high blood pressure of an efficient life for four thousand years."—To say nothing of the anxiety of international disorder and poised bombs.

To wait for the process of evolution to develop a nervous system which would thrive under our environment is not a satisfying prospect for us as individuals now in the heart of the turmoil. Perhaps we can learn methods of controlling and guiding the responses of our present equipment which will enable us to be stimulated and benefitted by the world in which we live.

What this age needs is a remedy for the jitters now. And the cure is easy to find. The attitudes of religion furnish its antidote, but too often they seem unrelated to life. Or they present themselves as difficult, ethereal ideals. We need simple walks of approach to the magnificent temples of religious concepts.

Faith, hope and love will cure the jitters. They will steady nerves, bring back poise and strength, make the nations sane again. But what is an easy approach to their loft-domed chambers?

The central essential of the technique for relieving the strain of life is peacefully and courageously to deal with conditions as they are. Like the thistle, which stings him who touches it lightly, but crumples in a firm grasp, life's irritants weaken when we seize them positively. A Southern California man wrote to his agricultural paper seeking information for dealing with the ineradicable dandelion. "What can I do," he wrote, "about these dandelions which are destroying the lawn I love so much?" The editor answered: "You'd better learn to love the dandelions too." While engaged in the process of improving the world, we'd better learn to love the world too. After all, it is God's world. These terrifying events are a stage in progress, the will of God on its way. Today and the present are the material at our hand for the building of our dreams. We shall do much better with appreciation

of the usable elements than with digust at the debris.

One of the most important bits of contemporary scientific knowledge is the understanding that the deeper satisfactions come from the ways in which one meets whatever he faces. Not in things is wealth, but in our use of them. Or even in our superiority over them. There are people who think they own automobiles, but are owned by their cars. Many are they who belong to that which they think they possess. Emphasis upon conditions is often a submission to their mastery. To make one's values depend upon circumstance is to become its slave. Could Gandhi have been sound in thinking it is better, not to strive to secure things, but to get along with as little as possible? I have heard many people say, "After I recovered from the shock. I felt a great relief in being free from that lot or building which went over in the deluge." Isn't something to be said for the Chinese ideal of culture as "a sense of detachment toward life?"

It is a bad deal to barter ourselves for things. It is always worth while to trade our possessions for ourselves.

To these attitudes—the taking of life as it is and the trading of appearances for the experience of loveliness—let one add another simple technique of personal manipulation and he may reasonably expect to overcome most of the wear and tear before which his fellows are given way.

This effective method is the process of merely "letting go" and "inviting the Infinite." Western civilizaton has destroyed its nerves on the altar of efficiency, action and speed. No pagan sacrifices of human beings to the gods ever matched the horrid parade of the victims of hurry, strain and competition. Americans cannot even sit still when they attempt to do nothing. They tap their fingers, swing their feet, chew gum, handle glasses or cigarettes. The ordinary American is crazed with a few minutes of inactivity.

Physical relaxation is the first and simplest element of the spiritual virtue most needed by the people of western civilization. Just a letting go of all tension, strain, movement, effort. To enjoy idle

moments sitting quietly, or stretched out on the davenport, the floor, the grass or the sand.

We are even further from attainment of the second and more important part of the restoration of jagged nerves and exhausted energies. That is the "inviting of the Infinite." One is re-created by often being quiet with the intention of permitting Universal Wisdom, Strength and Love to come into his life and possess him. One thus finds that refuge at the center of his being which affords him always a shelter. He arrievs at that inexpressible, indescribable inner spring which he cannot portray to others but which never fails him.

Having the courage to meet life as it is, knowing loveliness in experience as its unshakeable value, freeing oneself from physical strain and tension, and then confidently accepting the presence of the Infinite, one is introduced to the calm at the heart of himself which is a refuge from storm and strife. Here he is undisturbed because at that inner place his life is one with the Eternal, and the peace of his spirit is of the tranquil center of existence.

Like the calm unbroken peace of a canyon shrine,
Where noise and strife and worries never go,
There's an inner still retreat that is always mine,
Where I rest, serene, unmoved, while the tempests blow.

EDUCATION IS THE KNOWLEDGE of how to use the whole of one's self.... Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to employ every faculty.

—Henry Ward Beecher

EDITORIALS

World Peace Year

WE WERE HONORED when Prime Minister Jawaharial Nehru recently celebrated his 72nd birthday in our city, and we take the occasion to wish him well and to express appreciation for his recent proposal to the 15th session of the United Nations General Assembly.

There have been so many recent contrasting expressions of despair that it is refreshing to have an elected leader of the second largest national population express optimism about the solutions of the problems in areas of conflict.

A PROCESS OF GROWTH

Dag Hammarskjold shortly before his death wrote, "The dilemma of our age, with its infinite possibilities of self-destruction, is how to grow out of the world of armaments into a world of international security, based on law. . . . The effort may seem hopeless. Certainly it will be hopeless unless people and governments alike are willing to take some immediate risks in order to have a better chance of avoiding the final disaster threatening us if we do not manage to turn the course of developments in a new direction," and President Kennedy in his United Nations address expressed a challenge ". . . to a peace race — to advance with us step by step, stage by stage, until general and complete disarmament has actually been achieved . . . general and complete disarmament must no longer be a mere slogan . . . To destroy arms, however, is not enough. We must create . . .

worldwide law and law enforcement as we outlaw world wide war and weapons."

Now Prime Minister Nehru has recalled that the United Nations succeeded in setting aside a successful geophysical year devoted to science and has suggested that, "It might now decide . . . to devote a year not to speeches about peace, but to furtherance of co-operative activities in any field — political, cultural or whatever."

We believe that such a year might be devoted to a greater effort in building acceptance of the necessary structure for peace.

Until we give our support wholeheartedly to the process of settling disputes through a recognized international body such as the United Nations Court we cannot say we have really attempted an alternate to war.

LAW INCREASES FREEDOM

Of course there are risks in relinquishing a degree of national sovereignty as there are risks in relinquishing state sovereignty and individual sovereignty but these are small compared to the increase in safety that is secured by the forms of cooperation that have been developed in our own social and political structures. Our acceptance of law has given us individual freedom of inestimable value and it follows that by the acceptance of world law mankind can reach a degree of freedom which no living person has yet witnessed — the freedom from international violence.

RATE OF CHANGE

The process of change may not be sudden but it may rather come as envisioned by Walter Millis in his article "Permanent Peace."

"The great deterrent weapons systems may continue indefinitely to deter. The utility of organized international war on a lesser ('limited' or 'conventional') level may continue to decline, as unquestionably it has been declining, and statesmanship may gradually come to take that fact more and more into its calculations. Both Soviet and Western attitudes toward war have clearly been changing in the past decade,

and may continue to do so. International law — today neither a meaningless nor wholly powerless symbol — may be enriched and deepened until a rudimentary kind of world goverment does enter into the realm of the practically possible. The more violent forms of the global revolution may decline into a relative stability, as has happened after the great revolutionary epochs of the past. In the process, the arms race may slacken and the great weapons and military establishments begin to dwindle, not only into desuetude (where they already appear to have arrived) but into an innocuous desuetude, which they are far from having reached as yet. Organized international war may finally pass from the world for the reason that today permits us even to contemplate its passing — that it has lost its utility as a human institution."

FAITH

Perhaps some would class our faith in the avoidance of devastation by nuclear and CBR weapons as stubborn hopefulness, but we do believe that this crisis is yet another step in the challenge to man's intellectual and spiritual growth. We commend to you Adlai Stevenson's expression of faith in the address at Brandeis University:

"My reasons for faith are simple and positive. They center on the fact that men have contrived over large areas and long epochs to live at peace with each other. Human history is not simply one long record of desperate fratricidal war. Beside man the angry pugnacious animal, we must set man the friend and neighbor. Human nature is capable of both peace and war. What we have to establish are the institutions and conditions under which his peaceful instincts are fostered and his tendency to violence held in check."

But we would go farther and express our own perhaps mystic belief that the race of man will yet survive and grow in wisdom and love. To that end we accept the risks involved in pursuing the ancient course of all religions by attacking our own evils and imperfections and by encouraging men and women to behave responsibly toward each other, to trust each other, and to seek freedom from force and violence through the acceptance of good codes of behavior both local

and international.

We do urge the United Nations to declare and promote a World Peace Year.

—Charles Mackintosh

The Holy Night

Franziska Raabe Parkinson

"Waer nich das Auge sonnenhaft,
Die Sonne koennt es nicht erblicken —
Laeg nicht in uns des Gottes Kraft
Wie koennt uns Goettliches entzuecken?"

—Goethe

"THE EYE COULD NOT SEE the sun if it did not contain the sun within itself — and how could Divine things enrapture us, if we did not carry the Power of God within us?"

How full of wisdom are these few poetic lines by Goethe, and how vast the avenues of thought they open and spread before us! Here we have a cosmic fundamental which does not speak of a chosen few, but which includes every man, which makes THE PATH OF ONE THE PATH OF ALL.

The path of man is from seed to fruition, but the seed contains the prophecy that there will be an uncovering of the resources the seed possesses. The prophecy is in the seed: "that as long as the earth endureth there will be night and day, winter and summer, seed and harvest." Each seed contains the urge to grow — which is the Grace of God — the light of life; the divine Atom. This is the sun

within man which must shine; it is the God-nature which must awaken.

Though the seed may be darkness-bound, there is a lamp shining within it — the MONAD of being: "the one inseparable spirit in mankind manifesting itself in each person; also the one inseparable spirit in nature."

"The spirit of man is the candle of the Lord"* which will lead man out his darkness, out of the state of being earth-bound, to the light of vision. The awakening is slow, the birth to new vision follows the lawful steps of growth and becoming. When in the darkness of his night the star in the heavens of his being is rising, the advent of the light will make his Night Holy.

There is a HOLY NIGHT for every man! It is when the night is darkest that the stars seem clearest in the skies, and so it is in man's darkest night that he seeks after the light that will irradiate the pain of his unknowing; it is in man's darkest night that he seeks after the star of self-recognition.

Truly this star is within man, for it is there, where wisdom burns the light of man's redemption. The candle of the Lord, the spirit of sonship make this night of awakening a holy one.

Awareness of sonship lights the lamp of love. What had first been a Messianic hope, becomes the light of inner liberation; what was seen by the starlight during darkest night as an infant asleep, points to, or reminds that the Highest of Infinite Wisdom is still slumbering. The prophecy within the seed wakens slowly to the fact that in man's true being there is a glory — there dwells a Guest of Majesty. The awakening to this vision within man has been called "The Birth of the CHRISTOS," the state of Enlightenment.

"The glory of the mystery is Christ in you, the hope of glory."

It is so often forgotten that deep knowledge brings humility. Yet, it is not self-abasement which leads to humility. So it was not ignorance within the "proverbial prodigal" which made him kneel before the Divine. It was his recognition of true sonship, his realiza-

*Proverbs 20:27

tion of divine heritage which made his darkest night holy, which made him "come to himself." In the darkness of egotistical sense-life he had followed the demands his "carnal mind" made on him. His tortured rising from a dual world balanced the scales of opposites for him.

The Christed Mind in man is perhaps as distinct from man's carnal mind as the oak is from the acorn, as the butterfly is from the caterpiller! Yet both are housed together within the seed of beginnings. The seed contains the hope, the promise and the glory; the seed — like an infant asleep — postponing or hastening awakening to light.

The glory of man then is his capacity of growth from seed to fruition, from infancy of knowledge and understanding to illumination, from animal tendencies to the birth of the CHRISTOS.

Goethe and Browning reminded man of the "imprisoned splendor" within him. To set free this splendor is the birth to the Light of Knowledge and Truth, and only such Enlightenment can know of Peace.

The "Prince of Peace" is the name Isaiah uses after singing in exultation: "For unto us a child is born." There will be "PEACE ON EARTH" — sing the heavenly hosts in the singularly beautiful poem of the Nativity as given by LUKE.

As we lose ourselves deeply in Luke's allegorical portrayal of the birth to enlightenment, we begin to feel that a lifetime of contemplation may not be enough to exhaust the eternal wisdom symbolized in his poem.

As we read the story of the Nativity as a poem, we take it "out of time," and we try to connect it with eternal values. These values must have meaning for everyone of us. They must have meaning for all pasts and for all futures. As we feel ourselves into the poem's esoteric meaning, as we recognie its mystical content, we know it to be the story of EVERYMAN.

Today a mere physical, concrete, or even emotional approach

to the understanding of such a presentation is not enough. We all have learned that by the increasing confusions of our days. We know that the commercializing of an idea, that the dreaming of or about something outside of ourselves has not saved us. We begin to realize that the fulfillment lies within us.

"Though Christ a thousand times in Bethlehem be born

But not within Thyself, thy soul shall be forlorn . . ." wrote Angelus Silesius (Johann Scheffler). He recognized that it is EVERY-MAN, who, in his search after the eternal verities, must light the lamp within himself to ever greater splendor, until it will illumine his path. Then, when man sees the spiritual sun of his heavens, he will truly hear a singing through the silences of inner dedication — a chorus of voices that tell of Love and Peace and Brotherhood. Then at last he will see himself in true proportion — and he will rearrange his values of life. Transitory, passing things will vanish before the beauty and understanding of the light of Truth that changeth never. All things destructible, all worldly evaluations stand as "no-things" before the star of recognition.

Yet — how could this knowledge have been born, had he not had the blessed chance of weighing values one against another? How can one know of light, unless it be weighed against darkness? How can the unseen become known, unless it clothe itself? Who can see a mountain except against a valley? . . .

All this mystery of opposites is present in the incomparable poem by Luke:

There is starlight in darkness —
There are voices singing through the silence of night —
There is the eye of vision guilding unseeing sheep.
Animal and God are housed together . . .
There are rich gifts amidst apparent poverty.
There is the poetry of things hoped for against the life man has made prosaic.
Through the smile of the child shines the Heaven that forgets Earth during the HOLY NIGHT of CHRISTED BIRTH.

The Great Hunger

Bart Lanier Stafford, III, M.M.

THIS HAS BEEN called "The Aspirin Age" by Isabelle Leighton, a cynical social historian. The term is all too apt. There are ills that not even aspirin or phenobarbital can hope to eliminate. Drugs and liquor can serve only to push immediate problems into the dark recesses of troubled minds for a brief and fleeting moment. Drugs cannot bring emotional security; they can serve only to dull our consciousness of life, leaving us hapless, stumbling zombies devoid of spontaneous feeling or thinking.

Man today is a frightened little creature. He lives in the shadow of weapons too horrible to contemplate. He does not know how to harness this tremendous power that he has stumbled upon in his career on this planet. He would like to put the "A" and the "H" forces to work for the betterment of all mankind in the field of public power or medical research, but fear has destroyed his better instincts. It is difficult for thinking persons to watch mankind plot its own destruction. Yet this is apparently what most of us must do.

Man today is afraid. He is afraid of his neighbor; he is afraid to tell the truth and he is afraid to remain silent. He is, most of all, afraid of dissent in any form, particularly his own. His formerly triumphant shout of protest, "Thus far and no farther shall ye go!" has been throttled down to a timid whisper.

Our mental hospitals and our prisons are jammed to capacity. Our psychoanalysts and psychiatrists are over-burdened with work; the 14-hour day is by no means a rarity among these therapists, and each one can produce a waiting list as long as your arm. People appear to be on the move all the time, running away from something they

cannot see and do not understand. There is not a moment which the average person can spare for quiet reflection or devout prayer to Deity.

Many of the paths followed in the hope that they will lead to mental and emotional peace are blind alleys. Some people drink to excess; others resort to drugs; still others attempt to withdraw deep inside themselves, shutting out the world that is too much with them as they expressionlessly observe the passing parade from a seat in the grandstand.

Those who cannot accept life as an unending process of spiritual growth come eventually to exhibit physical manifestations of their emotional disturbances. The stomach ulcer is one of Hollywood's occupational diseases. Wall Streeters specialize in diseases of heart. Madison Avenue's high-pressure hucksters have a special type of peptic ulcer. Others have migraine headaches, high blood pressure or hysterical blindness. These are victims of that great American malady which might be called the "great hunger."

The great hunger is characterized by an absolute reliance upon the things which can be purchased, touched, lifted, or stolen, coupled with an utter rejection of those intangible things of the spirit. It is the craving of the individual spirit for recognition as a being apart from a great and soulless mass. It is a desperate longing for acceptance of the individual, rich or poor, influential or powerless, by God and by his fellows. It is the nameless longing for the inner consciousness that the individual person counts for something in the eternal scheme of things.

The great hunger is the last manifestation of the complete dehumanization of mankind. It is the feeling that man has lost his course in the darkest forest, that he is adrift in a leaking vessel from which the shore cannot be seen. It is the disease which will cause civilization, as we now know it, to disappear from this earth. Man will die because he has lost his soul in the pursuit of material things.

Masonry teaches us the values of human brotherhood under God.

If we are to be good Masons, we will have to reaffirm our position in favor of the things of the spirit which alone can save us.

The brotherhood of the assembled Lodge, in which wealth has no more say than poverty, where the brothers are pledged to render aid and assistance to a distressed brother Mason or his immediate family, teaches us a great lesson. If we who are Masons practice the great and noble doctrines of Mree-masonry wherever we are, there is hope for civilization throughout the world.

—*The New Age*

WINTER FOREST

What is more fair than a forest serene—
When embellished with new-fallen snow—
Where the pine-scented air is refreshing
and rare,
While the symphonic breezes blow?

What a haven of high inspiration,
Far away from the din of the throng,
Where it seems care takes flight
And one's burdens seem light,
When a forest is singing its song.

—Helen L. Cassity

From Experiment To Experience

H. Richard Rasmusson
Minister, University Presbyterian Church,
West Lafayette, Ind.

SOMEONE HAS SAID that the story of science can be called, "From Experiment to Experience." The true scientist is experimentally minded. Behind all the marvelous achievements of our scientific age is the experimental laboratory and some scientist saying:: "Let us make an experiment."

Anyone who has travelled any distance by air is enthralled by speed, comfort and service. But who can be unaware of the many hours and days and weeks and months of experimentation behind our present experience? Thomas Edison performed hundreds of tireless, patient experiments before the electric bulb gave forth light and before the small wax cylinder gave forth a human voice. The story of science is in truth: from experiment to experience.

Is there something comparable to all this in the Christian religion? There is. Jesus was in this noble tradition of science. One of the clearest indications of this are these words: "If any man's will is to do His (God's) will, he shall know whether the teaching is from God or whether I am speaking on my own authority." Here clearly Jesus is inviting us to experimentation. He is saying in effect: Do the will of God as you learn it through Christ in the laboratory of human living and you will learn what otherwise you never could know. In religion the method of science is possible. Here too, experiment will lead to experience.

I

Consider first, our first necessity: "If any man's will is to do." The crux of our Christian faith is an act of moral obedience. It is something that involves the Will. Pasteur said three things fill human existence; will, work, and success. "The will," he wrote, "is the great

thing . . . for Action and Work usually follow Will." And so here.

Thomas Fuller, several centuries ago, divided mankind into three classes; intenders, endeavorers, and performers. The person who comes to the knowledge Jesus promised must perform the will of God as revealed to us in the New Testament. He is the one who acts on his insights, he is a doer of the word of truth. So many of us are content to be hearers only.

One of our modern religious philosophers has written that central in Protestantism is the recognition that knowledge is a moral, not merely an intellectual matter; that insight into truth depends upon that obedience of will through which alone a pure love of truth (and possession of it) can arise.

What was the crucial moment in the life of the Prodigal son? Was it not when he came to himself and said, "I will arise and go to my father and say I have sinned," and acted on his resolve? So many of us are content to live in our visions and resolves, rather than by them. Van Wyck Brooks has written, "Ideals are unmapped regions to which nobody has the least intention of building roads." Are we like that? If we are we will not know. Our first necessity is being ready and willing to do. William Sullivan has written, "So at the end of a long journey I have come to this: the first article of my creed is that I am a moral personality under orders." "If any man's will is to do."

II

Consider next that what we must do is "the will of God." Thomas Kelly, a great Quaker mystic has said "Where the will is to will God's will present there is a child of God." What we must will go do is not our private, selfish, sinful will, but God's will. We are as those under Command.

Now the will of God is not something mysterious and inscrutable, except as we think of the whole end of our existence. We do not see the whole of our life laid out before us. But close at hand are choices and opportunities that made and done as we intuitively know they

should be, make clearer the next step and so make clearer the fuller will of God. Act on your best Christian insights of the moment and clearer light becomes yours. Refuse to do it and the gateway to further truth is closed.

Frederick W. Robertson, then a young man, passed through a period of spiritual darkness. Even in his darkest period of doubt he held fast to some great moral principles. "It is better," he wrote, "to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward." Here is a start on the "Will of God." Do these insights and others will come. We learn by doing.

"The best things I know," said St. Theresa, "came to me not by revelation but by obedience." And Dean Inge has reminded us that the obedience of faith is not a "way of talking" but a "way of walking." We are to walk in the way of God's will. "If any man will to do God's will . . . "

III

Consider lastly, the words "he shall know whether the teaching is from God or whether I am speaking only on my own authority." Does the experiment lead to experience?

The name Frederick W. Robertson was mentioned. He came out of his doubt and dismay to a faith so clear and dynamic that he became one of England's greatest preachers. . . .

Let me appeal also to one of my beloved Professors at McCormick Theological Seminary, now deceased. One afternoon in the study of Dr. Alfred Barr, Professor of Homiletics, I was told something about Dr. Barr's spiritual struggles toward faith. He had been reared in a shattered home and had made but few contacts with the world of critical thought. When he entered Princeton University he met head on with Spencer and Comte and Hume and Darwin in their philosophical and scientific thought. Slowly the light of his boyhood faith went out. While in this mood of doubt, uncertainty and per-

plexity, Henry Drummond, reconciler of science and religion for the nineteenth century, came to the campus. One evening as Dr. Barr was returning to his room from the gymnasium, he met Dr. Drummond on the campus. He approached Dr. Drummond with his perplexity and doubt, saying, "Perhaps this is less serious than I think, but right now I can't believe in God or the religious life of prayer and worship." Then Henry Drummond quoted to him our text: "If any man's will is to do His (God's) Will he shall know." He went on to say: "Do right and you will come to know. Do right by your roommate. Do right by your work. Do right by your job. Do right as you understand it through the Mind of Christ and you will come to know." And Dr. Barr looking me square in the eye, for I was deep in doubt too, said: "Rasmusson, he was right. I did come to know." And so have I.

Charles Walsh in his *Campus Gods on Trial* challenges the doubter to experiment for six months by (1) reading the Bible, (2) praying, (3) going to church every Sunday and (4) doing your best to live by the teachings of Christ. And then he writes, "You can attend bull sessions forever, ask countless questions during Religious Emphasis Week and read stacks of books like this one, but nothing will come of it unless you get at least your toes wet in the water that laps at your feet."

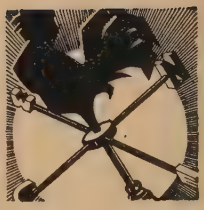
So Harold deWolf has written, "The conclusion of belief is not so much conclusion as resolution." Will we?

"Perplext in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.

He fought his doubts, and gathered strength.
He would not make his judgments blind,
He faced the spectres of the mind.
And laid them, thus he came at length
To find a stronger faith his own . . ."

—Tennyson

WEATHER VANE



THE FIRST SHAKESPEAREAN THEATRE IN LOS ANGELES —A REALITY!

David Bond, featured actor-director of stage, films, and television and founder-director of the Hollywood Shakespeare Festival is premiering the Festival's eleventh repertory production, "Cymbeline" at the Shakesperean Theatre, 837 South Park View in Los Angeles, under the auspices of its patrons, Theatre Universal and The Ethical Culture Society.

Heading a membership of over fifty dedicated artists are manager Jon Angelo, well known choreographer; Elena Allegro, and Virginia Edwards, associate directors, as well as Mr. Bond who famed for his roles of Iago in John Carradine's, "Othello" and Ronald Colman's, "Double Life," brings to the culmination of this desired project his long years of research, creativity, and directorial experience. Ensconced in its own theatre, the Hollywood Shakespeare Festival becomes the only Los Angeles permanent repertory company —a dynamic testament to the Living Theatre; its truth, power, inspiration and enduring arts.

For Theatre Universal and The Hollywood Shakespeare Festival embody the principles of unity in art and civilization. It is not only the first Shakespearean theatre to be inaugurated in Los Angeles but also first in carrying out the Actor's Equity Union request for RACIAL AMITY in the theatre by welcoming into its company members of all races, creeds and color!

Renowned acting artists with apprentice thespians form the body

of performing groups in the Festival's thriving Studio of Shakespearean Arts which foster drama, music, and dance.

Studio One: Major Productions in repertory such as "Comedy of Errors," "Measure For Measure," "Troilus and Cressida," "Two Gentlemen of Verona," "Love's Labors Lost," "King John," "Timon of Athens," "Henry Fourth, Part One," "All's Well That Ends Well," "Cymbeline," "The Winter's Tale."

Studio Two: Presentations by Union Members; Periodic and invitational.

Studio Three: Presentations by non-union members; Alternate productions.

Nominal Prices prevail at the Festival's Shakespearean Theatre weekly performances every Saturday night besides its wide-radius tours to outlaying areas. Now is the time for all theatre devotees to support the first Los Angeles Shakespearean theatre.

* * *

PAGEANT FOR PEACE 1961

Designed to Raise "PEACE" Above the Level of Anxiety and Mistrust, and Make It Your Personal Responsibility and Mine

Leland P. Stewart
President-Producer

A cast of more than 200, including the 60 voices of the All Nations Children singers, will offer this year's annual Pageant For Peace at Hollywood High School Auditorium Sunday, December 17, at 8:00 p. m.

The 1961 interdenominational religious and civic presentation, embracing song, drama, speech and spectacle, will be produced in cooperation with the United Nations Association's State Council and approximately 60 religious and civic organizations.

Ballet, a play entitled "Tender Touch," the Hollywood Bowl

Ensemble orchestra, readings by Hollywood stars from President Kennedy's September address to the United Nations, and presentation of awards in an essay contest conducted in Los Angeles junior and senior high schools in connection with the Pageant will be features of the program. William Winter, internationally-known News Analyst, will be the keynote speaker.

As in past Pageants, city, county, and national officials will appear, as well as leaders of all major religious faiths. The event will commemorate Human Rights Day (December 10), and Bill of Rights Day (December 15), as well as constituting a vital Holiday Season celebration of a positive and loving approach to peace.

The theme of this year's Pageant is, "What Can I do To Help Bring About Peace?"

It is hoped the pageant will help impress upon the individual that his thoughts and actions are significant, and that he reappraise his attitudes toward achieving a unified, free world.

"Peace is not merely the absence of war, but an exciting means of working toward solution of complex world problems."

Members of the Pageant's Advisory Board include Conrad Hilton, Rev. S. O. J. Evans, A. J. Gock, Bishop Gerald Kennedy, Rabbi Max Nussbaum, Elaine St. John and Peter Charlton. Among Patrons are Artie Mason Carter, Charles Mackintosh, and Madame Kathryn Etienne.

FUTURE ISSUES

Due to the illness of our principal founding editors it is anticipated that the January and February issues will be combined. We appreciate the forebearance of our subscribers during any reduced service which may occur.

At this time our personal thoughts go out with gratitude to our beloved Drs. Frances & Hyman Lischner who have expressed their practical ideals for a universal brotherhood of humanity in the New Outlook during the past 14 years of publication.

Children's Day In India:

Anil's Dream Comes True

"CHACHA NEHRU ZINDABAD" (Long Live Uncle Nehru) rose from the chorus of voices, loud and shrill, from the general hubbub of talk and laughter . . . A shower of marigold petals and schoolchildren running higgledy-piggledy . . . and then, suddenly, —knocking at the door and a sweet voice saying: "Get up Anil, it's time to go and wish Uncle Nehru a 'happy birthday'."

With a start Anil woke up. So it *was* a dream! But a dream that was going to come true. It really was Uncle Nehru's birthday and all his little friends would be there to greet him and to celebrate "Children's Day". For Chacha Nehru loves children and they love him.

All the wonderful things that Anil had dreamed were going to happen. He would go and see "Chacha" Nehru, maybe even talk to him. The little girls would sing and dance, but the boys would show them a thing or two! "Chacha" Nehru would be pleased to see them marching smartly and then there would be those tricks with the sticks and poles. There would also be sweets and flowers.

Then they would all go off to Bal Bhavan for a joyride in their own little train, a real train, mind you, for children only *and* Uncle Nehru.

But Anil would not have much time for joyrides, for that afternoon he had to keep a very important engagement. He had to accompany his schoolfriend, who was a painter, to the Prize-giving of Shankar's International Painting Competition. All the important people would be there and Prime Minister Nehru would give away the Prizes, one of them to his friend! And then he would open the exhi-

bition of paintings done by children the world over, and all the ambassadors would march in and look at them! His friend's painting would also be there. His friend was now a very important person.

Afterwards they would celebrate by going to a play, by the "Children's Little Theatre," a troupe from Calcutta which lets the children produce plays themselves. It was a lovely fairy tale about animals that they would see.

And finally they would go back to school for a party where there would be games and lots of fun. And Anil and his friends would stay up late and play.

—UNESCO

Diwali--Festival Of Lights

Chitra Chib

AS DUSK FALLS and darkness gently gathers on an auspicious evening in November, thousands of Indian children scamper about on the rooftops lighting earthern oil lamps and candles to decorate their homes. Myraids of glimmering lights spring up on the horizon.

For this is Diwali—the festival of lights—one of the most beautiful and spectacular feast days in India.

This day commemorates the return from exile of Lord Rama, the Seventh Incarnation of the God Vishnu, one of the three Gods of the Hindu Holy Trinity. Rama, who is associated in Hindu Mythology

with all that is noble and heroic, defeated a wicked demon Ravanna, who ruled over Lanka (Ceylon), in a deadly battle. Then he returned to his kingdom of Ayodhya, in the north of India, and was crowned king. His reign ushered in an era of peace, plenty and happiness, and his subjects loved him a great deal.

But those are memories of long, long ago. Today Diwali is a day of rejoicing, for on this day goodness triumphed over wickedness. So there are illuminations all over India. Children stare wide-eyed at the fireworks, dazzled by the glow of giant Catherine wheels . . . Crackers boom and burst . . . Excitement tingles . . . The sound of laughter and music is in the air. And all day long children play with crackers and squibs.

There are lovely presents for them—toys, candies and pretty dresses. There are sweets galore and, in the evening, after prayers, the grown-ups play at games of chance. For Diwali is supposed to be a day of luck. It is a day when the Goddess of Wealth—Lakshmi—enters humble homes. Doors are kept ajar and houses illuminated lest the Goddess should not find the way to the house and go away without blessing it!

The magic of Diwali holds everyone spellbound. By the riverside millions of twinklng lights shine in the velvet night. Lamps are hung from poles along the banks, and little earthernware oil-lamps are arranged along the steps by the waterside to light the way of departed souls to heaven. In some places lamps are even set afloat on the streams on little rafts made of reeds.

Once again, in India, Diwali is at hand. It is a festival of fun, of puppet shows, joy rides, dancing and music, breath-taking fireworks and illuminations.

—UNESCO

No More Hiroshimas!

These are excerpts from an address by Rabbi Feinberg of Holy Blossom Temple, Toronto, at the First Unitarian Church, Buffalo, after the peace bridge international memorial ceremony for Hiroshima martyrs on the 16th anniversary of the Hiroshima bombing, August 6.

Abraham L. Feinberg

SIXTEEN YEARS AGO, the first tragic step was taken which has now brought mankind to the brink of universal suicide and the prospect of annihilation. Like a child on a mountain of dynamite with a detonator switch in its hand, humanity teeters on the edge of self-destruction, numbered by apathy and fear.

The agony and death which descended on hundreds of thousands of helpless men, women and children on Agust 6, 1945, now threatens everyone on earth. The human being created equal by the hand of God may be cremated equal by the folly of man.

Here are gathered people of diverse creeds: Christianity, Buddhism and Judaism. The peril of nuclear war joins us all in a brotherhood of fate; the H-bomb will shatter all alike. Therefore, we have united in a brotherhood of faith and work to prevent a final, cataclysmic, all-embacing brotherhood of desolation and death. No religion anywhere believes that God set man on his earthly pilgrimage to end the quest for his Kingdom in a raging crematorium.

The voice of sanity today is a voice in the wilderness of confusion and ignorance and hate. Generals rattle rockets, tacticians talk glibly and compulsively about winning a war, (as though anyone could be victorious in a war that ends civilization!), many responsible citizens are afraid to join peace movements, protest government policy, or

sign a petition against nuclear arms for Canada because they cringe before the spectre of losing respectability and being dubbed a communist sympathizer (as though peace were a Khrushchev monopoly!).

Only yesterday I heard a TV commercial urge husbands to buy a name brand fall-out shelter as a gift to please their wives. It added that the shelter could also be used as a hobby room. When fall-out shelters are purveyed like a deodorant or tooth-paste, our beleagured Western world reaches a new low in frivolity—especially when the salesman forgets to mention that they will be death-traps in a nuclear war.

Toronto youngsters have invented a new version of the game called "chicken." Several of them stand on a rail-road track; the first ones to jump before an approaching train are "chickens." That is the deadly game now being played by the two combatants in the Cold War—and the onrushing train is filled with H-bombs.

Neither East nor West want to be hit by the train; they don't want nuclear war. But neither is willing to admit it for fear of losing status at the bargain-counter; neither makes a gesture of compromise because that may suggest weakness. As a result of this double-dare adolescent "chicken" game, both prepare for the eventuality they dread, both stand their ground on the track and stock-pile the bombs —while the rest of the world is paralyzed by terror.

In such a world the nobodies must have the will to stand up to the somebodies. If the attempt to agitate public opinion against nuclear arms be "unpatriotic," let those who think so make the most of it. This cross-roads in the march of mankind from the primeval slime to the atomic isotope demands courage, clarity, compassion. We must speak, march, act in behalf of a world too timid or apathetic to save itself from the drift toward doom. Before the challenge of our time, the silence of respectability may become the silence of death. On the sixteenth aniversary of Hiroshima, we are here resolved—however small in numbers we may be—that there shall be no more Hiroshimas!

Yuri Gagarin is today on Canadian soil, as an honored guest in Nova Scotia. I was invited by his host, Cyrus Eaton, to participate in the ceremony of welcome by delivering an address at the gathering in Pugwash, but could not accept because of this prior engagement on the Peace Bridge. I believe that Yuri Gagarin has built a bridge not only to outer space, but also to men and I so wired Mr. Eaton, at the same time sending the cosmonaut our greetings. But far more urgent than the space between the stars of the cosmos is the space between the ears of the American and Canadian citizen who drugs himself with comics, TV crime stories and coke against the grim possibility of nuclear war. Let someone do something about that!

A few days before his election as President of the United States, John F. Kennedy said: "The generation of which I speak has seen enough of war-mongers; let our great role in history be that of peace-makers." All mankind waits for Mr. Kennedy to fulfill that pledge! In the meantime, ordinary men and women concerned for peace will not wait supinely for the politicians.

There is no government on earth which will forever ignore the insistent and increasing demands of its people for normalcy, security and peace. The recent Khrushchev manifesto outlining the future goals of the Soviet Union was a clear reflection of the basic desires of the Russian people for relief from poverty and deprivation, and from the economic and psychological burdens of the cold war. His communist Utopia was not really different from the Utopia of our free-enterprise capitalism. But that new vision will vanish in smoke and blood, no less than the "New Frontier" of President Kennedy, if there is a nuclear war. And both K's know it!

For every John Bircher and backwoods Congressman who measures loyalty by one's blood-pressure at the mention of communism, we should substitute the voice of calmness and sanity—and confidence in the ultimate wisdom of the American and Canadian citizen, who will no longer identify Red-hating with reason.

Let's pick up the gauntlet Khrushchev's manifesto threw down to

us. Let's defeat Russia by creating economic conditions in our whole society that will not permit large-scale unemployment. Let's beat Russia in the competition for the uncommitted colored people of Asia and Africa, by sacrificing our race-prejudice. An end to racism, and the arms-race, for the preservation of the human race!

—*The Churchman*

What Can *I* Do?

Richard Hewitt

THE PRESENT EXTREMELY disturbing state of world affairs very plainly is the outgrowth of a common attitude — that of "I'm busy. Let someone else do it." If we sit back and "let someone else do it," he will do it and in his own way — which we probably won't like. But we'll have no legitimate comeback.

Nation strives with nation, U.N. delegate with U.N. delegate, diplomat with diplomat, each trying to find the answer to the problem of world peace. Has it been found? The news of the day tells us in unmistakable words that it hasn't.

Let's not make the well-nigh universal mistake of looking far afield for this vital and much-sought-after solution. It will be found only where Jesus told His followers the Kingdom of God was to be found: "within you."

True peace can't be legislated. International law may aid in preserving it; but it will come about only when those people who really want it take the proper steps to bring it into being.

Herbert Brownell, Jr., former Attorney Genreal of the U. S., put his finger squarely on the desired answer in a statement in which he declared that "Laws have their proper place, but the responsibility of worthy citizenship is a personal one. We each have a separate and individual share in eradicating social evils and in refusing to perpetuate practices odious to a free nation."

We wouldn't be very far wrong if we were to designate war as a social evil and an odious practice. In fact, that would be a rank understatement.

Each of us has a separate and individual share in the work of wiping out this "odious practice." How? By remembering that a shooting war is the same as a quarrel between two neighbors, except in size. Shooting wars involving whole countries have been known to grow out of trifling, sometimes childish disagreements between two stubborn men.

Can you resolve a neighborly disagreement before it develops into an actual quarrel? If you can, you're able to do your separate and individual share toward eradicating a social evil.

To become a reality, world peace needs first of all to be practiced privately. It will become that reality when more private citizens are working *for* it than *against* it.

You and I work *against* this desirable state when we permit our individual lives to be shot through with disagreements and quarrels with our immediate neighbors. We work *for* it when we make an honest effort to listen to our neighbor and understand him instead of "shooting first and talking afterward."

You might wonder what possible effect your personal conduct can have on the international situation. After all, you're just one person in millions. But it's easy to figure out. Multiply one individual state of peacefulness by the population of the world and the result becomes plain. In Mr. Brownell's words, "the responsibility of worthy citienship is a *personal* one." It's up to each of us.

The Wisdom Of Apollonius, The Philosopher Of Tyana

Continued from Last Month

P. A. Malpas

King Phraotes

THE KING invited Apollonius to be his guest for three days, as the laws of the country did not allow strangers to remain longer than that time in the city. The Greek philosopher was then conducted to the palace by the messengers and the interpreter sent by the king.

No pomp or pageantry was visible in the palace; no spearmen or life-guards appeared; there were merely a few domestics, such as are usual in any good house, and not more than three or four persons in waiting who had constant access to the king. Apollonius was more pleased with the simplicity that reigned throughout the palace than with all the proud magnificence of Babylon. He judged the king to be a philosopher.

Through the interpreter, Apollonius addressed the king: "I am happy to see you study philosophy!"

"And I," replied the king, "am equally happy that you think so."

"Is the moderation I see established everywhere the effect of the laws, or is it produced by yourself?" asked the Greek.

"The laws," said the king, "prescribe moderation. But I carry my idea of it beyond the letter, and even the spirit of the laws. I am rich, and I want little. Whatever I possess more than is necessary for my own use, is considered as belonging to my friends."

"Happy are you," said Apollonius, "in being possessed of such a treasure, and in preferring friends from whom are derived so many

blessings, to gold and silver."

"But it is my enemies," replied the king, "on whom I bestow my riches. By their means I keep the neighboring barbarians in subjection. Formerly these used to infest my kingdom, but now, instead of making raids on my territories, they keep others from doing so."

Apollonius asked, with reference to the great Indian King conquered by Alexander nearly four hundred years before, if Porus was accustomed to send them presents.

"Porus loved war, but I loved peace," was the king's answer.

So delighted was Appolonius with this reply that when in later times he rebuked one Euphrates for not behaving like a true philosopher, he said, "Let us reverence Phraotes."

A provincial governor was desirous to crown Phraotes with a rich diadem in token of his great obligations towards his benefactor. The king refused. "Even if I admired such things, I would cast it from me in the presence of Apollonius," he said. "To wear ornaments to which I am not accustomed would show an ignorance of my guest and a forgetfulness of what is due to myself."

As to diet, the king informed Apollonius that he drank no more wine than he used in his libations to the sun. Satisfied with the exercise alone, he gave all the game he killed in hunting to his friends, and was himself well content with vegetables, the pith and fruit of the palm-tree, and the produce of a well-watered garden. In addition, he had many dishes from trees he cultivated with his own hands.

Never forgetful of his duty in preparing Damis for a life of true philosophy, Apollonius cast many a glance at Damis while the king spoke, showing his pleasure at the recital of such moderation of life in eating and drinking, and doubtless hoping that his disciple would appreciate the indirect lesson in the 'science of life,' which is true philosophy.

After settling everything relative to the journey to the 'Brachmanes' (Buddhist philosophers and adepts), seeing the Babylonian

guide well looked after, and the guide from the Governor of the Indus on his homeward way, the king, taking Apollonius by the hand, told the interpreter he might depart. Then in Greek he asked Apollonius, "Will you make me your guest?"

"Why did you not speak to me in Greek at first," asked Apollonius, in some astonishment.

"Because I might have appeared too presuming, either from not knowing myself, or from not remembering that it has pleased fortune to make me a non-Greek. But now, overcome by the love I have for you and the pleasure you seem to take in my company, I can no longer conceal myself. I will give you many proofs of my acquaintance with the Greek tongue."

"Then why do you not invite me to be your guest, rather than ask me to make you mine?"

"Because I regard you as my superior in virtue; for of all gifts a prince can possess, I deem wisdom the brightest." When he had said this, the king took Apollonius and his companions to his own bath. This was a garden, about five hundred feet long, in the middle of which was a tank fed by cool and refreshing streams. Running-paths were on both sides of the pool, and here the king often exercised with discus and javelin after the Greek fashion. A young man of twenty-seven years, he was of a sound and robost constitution, much given to physical exercise. Afterwards he would plunge into the bath and amuse himself with swimming. After the bath they went to the royal banquet, crowned with flowers, as was the custom whenever the Indians were invited to the feast in the king's palace.

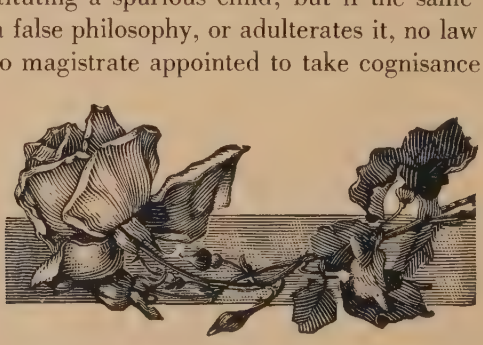
The manner of dining is described: the king reclining with not more than five of his relatives in his company, and the rest of the party seated round the central large table, to which they go and help themselves as they need. Jugglers amuse them, such as the boy who leaps from a height at the moment that a very sharp javelin is thrown upword from below. So well calculated is the aim and the leap that he only misses falling on the point by a somersault which appears to

keep him suspended in the air, for a moment almost touching the point of the spear. Then there was the man who would hit a hair with the sling, so accurate was his aim. Also the acrobat who would outline his son with javelins as he stood stiffly against a board, without wounding him.

Damis and his companions were vastly taken with the skill of the acrobats, but Apollonius, who had a seat among the king's relatives at his own table, took little notice of these circus tricks. He asked the king how he had learnt the Greek language and philosophy, as he supposed there would not be any teachers in that part of the world.

The king smiled at the philosopher's persistence in questioning all as to whether they were philosophers, just as his ancestors used to ask every arrival by sea if he were a pirate, so common was the practice of that great crime.

"I know with you Greeks the profession of philosophy is considered a kind of piracy," said the king. "I am informed that there is none like yourself, though there are many who, like common robbers, put on the dress of a philosopher and strut about in loose flowing garments which belong to other men. And as pirates, with the sword of justice hanging over them, give way to all manner of excess, so do these self-appointed philosophers indulge in wine and love, and dress in the the most effeminate way. The cause is in the laws, which punish adulteration of the current coin with death, and suitably punish the crime of substituting a spurious child; but if the same man imposses on the world a false philosophy, or adulterates it, no law restrains him, and there is no magistrate appointed to take cognisance of it."



The Function Of Attention In Personal Development

H. P. Blavatsky

TRUE STUDY of any branch of knowledge consists in giving the matter of that branch such repetitions of *attentive* consideration that it at length becomes an integral part of the domain of the consciousness, and can at any time, under any correlated stimulus, be made use of by automatic mental action.

True Study of an Art consists, primarily, in the *attentive* repetitions of the action of the physiological organs, involved in the productions of that Art, until that action becomes automatic, and is as well and so naturally performed as any original reflex physiological function.

In these definitions the word qualifying the necessary processes is the adjective *attentive,* denoting the presence of *attention* in the operation. Without this word the definitions would not merely be imperfect, they would be essentially incorrect and misleading.

Only in the quality of being *attentive* can the reiterated consideration and the reiterated action, respectively, result in the *possession,* on the one hand, of a new realm of knowledge, or, on the other hand, of a new area of power.

What is the *nature and manner of expression* of this supreme quality Attention?

An appreciative intellectual grasp of the answer to this question and a realization of the function of its subject in the processes of human personal evolution, should be recognized as fundamental elements in the knowledge and understanding of the true educationist, be he teacher or not.

The word Attention is used largely, but loosely, in educational employments, yet we have no other word with which, habitually, to express that *attitude of the consciousness* which, in any study or acquisition of power, is absolutely and continuously demanded, in order to ensure intrinsic results. The term *concentration* is more literally correct in this relation, but concentration has, with most persons, too limited and too special an application to render it available for ordinary use instead of Attention.

Yet the Attention we are discussing, the attention of all knowledge-acquiring processes, may perhaps be better understood and realized if it is regarded as *Concentrated Attention.*

Attention is that condition or attitude of consciousness in which its rays are *steadily and unintermittently centered* upon the thing being done or the subject of study. This may be presented to the consciousness by one or more of the special senses, or it may already be a content of the mind; the special element in the attitude being *the intentness with which the consciousness operates.* This intentness of gaze must proceed to such a degree that all other sensible or mental objects, except *the one,* become excluded from *its range.*

In the effort to do this— to *maintain* concentrated attention, the Will of the individual is brought into play, and its function in the process may be compared to that played by a burning-glass held between the sun and the surface of an object. If it is intended that the sun's rays shall produce, through the burning-glass, a definite and observable effect, the glass must be held in such a relation to the object that the rays of light converge upon *one spot.* This spot, or focus, then receives the whole force of the rays that pass through the glass; it alone, or all the surrounding surface, is brought out into relief and operated upon. In like manner the Will, in sustaining attention, focuses the ray of the consciousness, with all their inherent dynamic forces upon one circumscribed area, physiological, mental, or moral, as the case may be, wherein lies the work to be done.

Thus we see that Attention is intentness of Mental Vision, con-

centrated and maintained by action of the Will. It is not a separate function or property of the mind, like perception, imagination, reason, etc., as some psychologists might lead us to suppose, but *a mode of action*,—the true mode of the Will's action. In other words it is the *definite, efficient expression of the Volition or Will-force* of the individual.

The functions perception, conception, imagination, etc., are *instruments* of the Ego for operating upon the phenomenal world and upon mental appropriations of that world; when one or more of these thus operates with all its force, undiverted from its employment by any surrounding object, then Attention is exhibited.

Will is the manifestation or action of the *real human Ego;* Attention designates the mode in which that manifestation is functionally exhibited, and by which alone permanent results are produced.

In relation to the psychological realm in which Attention is a feature, we may formulate the following scheme. This scheme may serve to make the general bearings of the subject clearer and to more definitely indicate the part played by Attention in all psychological phenomena.

The *source* of mental movement arises in	Emotion	= the desire to know.
The *direction* of the movement lies with	Reason	= how and what to know.
The *machinery* of the movement is provided by	The mental activities (Perception, etc.)	= the means by which the knowledge is gained.
The *maintaining force* of the movement resides in the	Will (the Energy of the Ego.)	= the mode by which continuity of operation is ensured.

The efficient relation of the two last groups of factors to each other, and their joint relation to the object under study, are expressed by our term Attention. The Will holds the mental activities employed *rigidly and presistently* to their work.

The Ego, through Volition, can only establish relations with objects external to itself *through the mental activities*, Perception, Conception, Judgment, Imagination, etc., and to effect this, the latter must be maintained in operation in a direct line between the Ego, represented by Voltion, and the object to be studied; just as the gun of the sportsman must be held with exact precision longitudinally between his eye and the object he desires to hit. If the gun be allowed to deviate in the least degree from th exact line of vision, the sportman misses his object, so, also, if Perception, or Conception, or Judgment, or Imagination, whichever of these activities or faculties is in use, is permitted to lose its *direct* bearing upon the work in hand absolute failure of purpose ensues. In this illustration the steady maintenance of the gun in precise position is a parallel to the psychological action of Attention.

When we grasp the full bearing of the truths here pointed out, we cannot fail to perceive the significant relation which the mental attitude of Attention holds to *all* educational processes and employments, nor can we assign it too prominent a position in laying down true and efficient methods of culture. Let Volition, the Mental Activities, the Light of Reason, the Physiological System of nerves and muscles, and vast mines of possible knowledge, all be provided; what intrinsic and permanent result can be accomplished amongst them if the manner in which they are used does not include Attention?

Modern Education fails, as evident to all thoughtful observers of human life, very largely because of its neglect to maintain this essential factor of personal evolution in its due place. The desultoriness, aimlessness and mental commonplaceness of the general adult life around us, spring from this omission.

Modern Education, in its multitude of subjects, in its haste in

passing from one subject to another, and it its lack of precise aim, exhibits *desultoriness* in employment of time and faculty.

Desultoriness is the antithesis of Systematic Attention.

Modern Education rules over an area from which nothing new ariese as the fruit of *its* fostering care, it brings no new thing into being from out its world of chaos.

This results from its desultoriness of method and action.

The Human Will is, however, a natural *creator* when it operates through *Concentrated Attention,* but education fails in its true mission as a stimulus and guide to individual creative force, because of this unreasonable neglect of a fundamental principle.

Every area of acquired skill is a new creation; it has a real, patent existence and is an object of possession and use in the world of human life, which did not exist previous to its evolution by the personal Will operating through the mental activities upon a physiological chaos.

To prevent possible cofusion of thought in tracing out the subject, it may be remarked here that there is a mental attitude to which the term, Attention is commonly applied. This may be termed Passive Attention.

Passive Attention rules the consciousness when one listens to an eloquent speech or interesting lecture.

In such instances the Will is in abeyance, the consciousness being probably held entranced by forces which might be termed *Mantramic.*

Passive attention also rules when the mind follows an absorbing train of thought. But this form is not that demanded for personal growth; educationally it is of slight values and without necessary relation to our subject.

Attention plays its necessary part in each one of the realms or planes of life to which the human individual belongs:—

1. On the physical plane;—in the physiological realm of the special senses and the nervous and muscular systems. Conscious action under its rule in this realm results in *skill*, the basis not only of all art and artistic performance, but of every nicely adapted movement of the human limbs and frame for practical purpose or for the display of agility and gracefulness.

2. On the mental plane;—in the phychological realm of concepts, comparisons, judgments, deductions, speculations and ideals. On this plane intellectual energy under the control of Attention, creates logical systematic and consecutive forms of thought, true panoramic fields of vision out of detached intellectual details, and new emotional forms of power and beauty.

3. On the moral plane;—in the spiritual realm of supreme truths, vital principles, gropings after the Infinite, the laws of human relationships, and the application of all these to the entire conduct of the personal life. In this supreme area the moral sentiments and spiritual aspirations after perfection of life, concentrate their attention upon *definite details* of personal thought and behavior, the production of grace of spirit, reliability of disposition, agreement of conduct with principle, altruism in all its effective forms, and the development of a personal influence ever tending towards the evolution of a vitalizing social harmony.

In the evolution of personal life, when the object of its action is an area or detail of any one of these realms, Attention may be termed *specific*, and when the control of the adopted *purpose of existence as a whole* is maintained through its means, establishing an efficient and well-ordered unity amongst the many divisions and details of that purpose, then we may designate Attention as *supreme*.

"Genius" has been defined as "an infinite capacity for *taking pains*." The expression "taking pains" is merely a synonym for "close attention to *minute details*." "Close attention to details" takes each brick of which the "mansion for all lovely forms,"—the structure of personal knowledge, capacity and ability, is to be built, and carefully

places it in *its due position, cementing it there at once.* The structure so put together is substantial, capacious, beautiful, and efficient.

This structure, the result of infinite pains long continued, is that which the world wonders at and worships and calls Genius. Nearly all men, if first guided and supported along the toilsome track and afterwards urged along it by pressure of their own Wills, might develop some form of power and skill which would elevate them considerably towards that height from which Genius looks down, and thus render the ordinary world much less commonplace, monotonous and unskilful than it is at present. To sum up:—

Concentrated Attention is the expression of the Will, and Will is the central, animating force proceeding from the Ego. Will, operating under the condition of Attention upon the chaos of its attendant world, and co-ordinating the energies, forces and movements of that world, converts it into a realm of form, power, and purpose, centering around the Ego.

This constitutes Personal Evolution resulting at length in a perfected Individuality, the *creation of its own Will.*

Thomas Jefferson: The will of the people is the only legitimate foundation of any government, and to protect its free expression should be our object.

Book Reviews

SCIENCE IN THE CAUSE OF MAN. By Gerard Piel. Alfred Knopf, 298 pp. $5.00.

Concerned with the concept that science and the sciences are inseperable from broad humanistic concerns.

—Peter Charlton

Gerard Piel has written a book which deserves special attention. It should be widely read. Indeed, there are already indications that it will be widely read. There is little doubt that it will have an impact on current thinking. There is no doubt that it breaks through the miasma of current confusion as to the relation of scientific disciplines and thought to the affairs and welfare of men and women whose home is this planet. It links the quantitive with the qualitive. It weds values to facts., It eloquently makes a plea for intellectual freedom, and it comes at a time when many men of scientific eminence are restricting themselves with the creeping advance of conformity brought about by the context of our times.

Gerard Piel is particularly qualified to express the ideas which he champions. Since 1948 he has been the publisher of the SCIENTIFIC AMERICAN. After his graduation from Harvard in 1937, he served as science editor for LIFE magazine for six years. It would be foolish to accuse him of being "impractical" or "ivory tower": in 1945 and 1946 he was chosen to be assistant to one of our most efficient industrialists.

His thoughts are not entirely new. They are in the tradition of Lancelot Hogben, perhaps. But they are new in the constricting areas of current thought and military context. They are a breath of fresh

air in the murky atmosphere of fear.

At a time when there is a disregard for ecology, and when men who call themselves scientists are unfaithful to their heritage, it is good that there are men of vision with creative ability who can express themselves. They are an antidote to the Tellers and the Khans and the Libbys. The true scientific viewpoint cannot be expressed by men who have the soul of a slide rule, and who equate flesh and blood and heart with numbers on an index.

It is not wrong to say that Piel looks upon science as a methodology and a discipline which can be soulless without the values of philosophy. And philosophy seeks, as does the curiosity of science; and neither are ever completed. And withal, he has the vision and grasp of a poet. He values values.

It is best that we listen to him. Out of the nineteen chapters which comprise this book there are phrases which nourish. The nineteen chapters are really a series of essays, all interrelated.

Listen: Out of "The Wilderness and the American Dream" (Chapter 19) comes: — "The frontier of understanding has no limits, and the curse of want and poverty may yet be lifted from the life of our species. That frontier cannot be exploited on the same terms as the frontier that lies behind."

There seems to be something of Walt Whitman in these sentences: "In the country I come from, one must know where to look to find the wilderness. It is the little wilderness at a turn in a meandering pasture stream. The stream slides in silence and so still that only the spinning whirlpools dimpling the glassy surface at the boundary of the eddy betray the movement of the water . . ."

In the "Economics of Disarmament": — ". . . not all our scientists have found the same satifaction in this era of prosperity. Many are perturbed by the identification of science with military technology. . . . In the present period the scientist may console himself that he is designing weapons not for use in a hot war but for the prolongation

of technological stalemate that is the cold war. He may go even further and take pride in his achievement as a practical pacifist. His science has made war technologically obsolete. Even the morally blind exponants of political power seem to understand that mass murder is mass suicide."

It is reassuring that men of integrity such as Sir Charles P. Snow, and Albert Schweitzer and Brock Chisholm and Gardner Murphy and Leo Szilard weave a similar thread into the fabric of understanding. To their number must be added Gerard Peil. They see beyond tomorrow, yet speak in terms of today, which we can grasp. They speak clearly. They speak for the dignity of the individual at a time when we fear individual expression. They point out the imperative need for interdependence based upon individual creativeness unshackled with dogma, whether philosophical or whether couched in "scientific" mumbo-jumbo, unattached to values.

". . . Man has taken his life in his hands: This is a statement to which everybody will readily subscribe, taking it to mean that man has the capacity to extinguish his species. But the statement contains another truth not so easily stated and not so widely understood. In the knowledge that confers the capacity to destroy, man has gained equally the capacity to realize his humanity—to eliminate physical deprivation from every home on earth and to extend to every human being the full possibility of life."

In this un-literate world in which we live (it is astonishing that although we live in a country where there is little illiteracy, so few important books are widely read), we have the reassurance that when we pick up this book, we share a very high grade readership. We know that "Science in the Cause of Man" has already been read by many of our formost minds: Lord Boyd-Orr, Vannevar Bush, Sir C. P. Snow and J. Bronowski have read it and deeply approved.

We are curious enough to wonder if it has been read by the author of "On Thermonuclear War," Herman Khan; and wonder if it could fully penetrate his understanding. Perhaps it doesn't matter.

While we have suffered untold pain from the "leadership" of those who have limited their effectiveness and talents by a debatable viewpoint, the progress toward a more viable future has been made in giant steps by those who possessed the ability to create.

If the readers of these pages must limit themselves to just one book this year, —this book is recommended. —And this is said with awareness that criticisms could be aimed at the work. Anyone who writes a book opens his efforts to scrutiny. While this review may have an overtone of approval, it is because the paragraphs build to a purpose and create fresh air in an arid climate. Every breeze has cross currents and faults: this work is no exception. There are annoying digressions and disconnections of thought. Those who have read TRISTRAM SHANDY will not be unhappy about digressions; we can forgive Gerard Piel for them. At times it is difficult to forgive him for whetting one's appetite with a direction of thought and then to find that he veers off another direction, with the shifting winds of association of ideas. We leave minor criticisms to the individual reader. One thing is certain: SCIENCE IN THE CAUSE OF MAN will act as a stimulous to thought. It was written in the cause of man. It was intended as a challenge. A challenge today is not something to be avoided; it is something to be met. There is protein in this book on which to chew.

* * *

YOUR THOUGHTS CAN CHANGE YOUR LIFE. By Donald Curtis. 213 pp. Prentis-Hall, Inc., Englewood, N.J. $4.95.

Dr. Curtis teaches Science of Mind. Why and how he quit the theatrical field to take up this work is epitomized in his statement "One day I was sitting in Dr. Barker's class, thinking about the points he was covering, when sudenly something clicked in my mind. In that instant I understood what he was talking about."

What Dr. Barker's lecture did for Dr. Curtis, Dr. Curtis' book will do for many of its readers.

"Suddenly Something Clicked" is the theme of the success story of more great men than space here permits listing. The creative process is very frequently triggered in a split second when an entire creation is visualized.

This book supplies the foundation from which a masterpiece might well spring into the mind of anyone prepared to receive it. And the book may easily furnish the preparation.

Evidence of the flashing spark of creative genius is too voluminous to ignore. Of the inspiration to compose "thus spoke Zarathustra" Frederick Nietzsche describes it as a "flash of lightning." "The inspiration may come in a flash says Roger Sessions of Beethoven's genius. Henri Poincare, on mathematical creation, wrote "at the moment when I put my foot on the step (of a bus) the idea came to me."

The value of Dr. Curtis' book lies in the ideas for creative living it contains. It is a "must" for everyone dissatisfied with the way of life as it has affected them.

It is a fact that "when we change our inner thoughts, feelings and attitudes our outer experience will change automatically."

Whether or not you believe in "affirmations" is unimportant. The author is not dogmatic about "means" but rather forcibly and convincingly shows the advantages of right thinking as it affects your future, an easily understandable precept.

Some of the interesting chapters titles: "The Art of Sitting Loose" — "God Cannot Say No" — "Nothing is too Good to be True" — "On the Threshold of Great Experience."

Emerson said "your speech portrays your character."Curtis goes further, saying "The image we project is really the result of everything we think, feel, say and do." These he calls "subliminal signs."

The book quotes Dr. George Washington Carver as saying, "I pray as if everything depends upon God, then I work as if everything depends upon me."

This pretty much sums up the theme of the book: Fashion your thoughts around the kind of life you want, put all your energy into achieving that life and you cannot miss.

Your thoughts *are* changing your life. If you are not satisfied with the *way* it is being changed you might just try reading "YOUR THOUGHTS CAN CHANGE YOUR LIFE."

—Henry E. Scofield

* * *

THE POISONS IN YOUR FOOD. By Willam Longgood. 277 pages. Simon and Schuster. $3.95.

HEALTH IS OUR most precious and necessary asset and nature intended that we all possess it, yet today, judging from William Longgood's book, THE POISONS IN YOUR FOOD, one only has a slight chance of having or keeping it. Only a small percentage of babies are born healthy and the majority of these chose parents who were "food faddists" or "crackpots." Why — with our many highly paid physicians, researchers, dieticians and a surplus of food-stuffs — is this the case? In his vital, fascinatng, fact-filled book Mr. Longgood tells of the dire condition of our food, the horrible consequences therefrom and the atrocious practices of growers, processors and maunfacturers.

The most common reaction whenever the subject of poisonous chemicals in our food is mentioned is, "But the Food and Drug Act protects us!" A former Federal prosecuter has stated that although it has been a criminal offense to adulterate foods since the Act was passed in 1906, "the law has never been enforced, so that today poisons are being injected into food without limit, while the people believe they are protected by this law."

Almost everything you eat and drink — from the breakfast toast and jelly, to the dinner dessert of ice cream — is laced or loaded with chemicals nature never intended to enter the human

body. Many of these have been proven cancer causers in rats while others cause sterility and generative diseases. Fruits and vegetables are sprayed with poisonous insecticides and fertilized wth harmful chemicals to obtain quantity and bigness — with much loss in nutriments. Pastures are treated with weed killers which show up in Bossy's milk and almost all milk cows are injected with questionable drugs for a disease of the udder, so anyone who drinks milk can be pretty sure he is getting some of the weed killer and drugs, if nothing more. White flour seems to be the granddaddy of devitalized, poisoned foods, having been steel ground, gassed and bleached for many years, aside from being 'enriched' with synthetic (worthless and perhaps harmful) vitamins. When this flour is used commercially for bread, cookies, cakes and pastries it receives more injurious chemicals called softeners, preservatives, coloring and flavoring. Why is it that the Canadian government prohibits the "enrichment" of flour and bread? It has the valid and proven reasons that synthetic vitamins do not restore to the flour nutriments milled from it, in no way improvs it and possibly are injurious.

Bakery products, so tempting in appearance, are concoctions of deceitful chemistry, often containing no eggs or milk but questionable substitutes and additives such as softeners, lighteners, artificial dyes and, of course, devitalized white sugar. The package mixes which make home baking so easy contain similar devitalized, chemically treated ingredients.

White sugar is a first cousin of white flour inasmuch as all nutriments have been refined out of it and it has been bleached, etc. It also comes under the same propaganda line as white flour, being falsely advertised as an energy-giving food. That there is no food in white sugar is evident by the fact that bugs will not touch it. Bugs seek food — there is none in white sugar.

Cheese, once a staple food, is now processed with so many additives — plus the questionable state of the milk — that if one succumbs to attractive displays and buys it the best thing to do with it is to drop it in the garbage can. The "luxury foods" are not exempt

from atrocities. Pickles, olives, condiments, spreads, salad dressings, jellies, canned fruits, fruit mixes, frozen items and beverages are all better, for health's sake, left on the supermarket shelf.

Meat and chicken are tops where proven poisonous chemicals are used. Artificial dyes have caused immediate illness and stirred up temporary protests. Chickens are injected with a sex hormone which is highly injurious to the human body and lunch meats are saturated with preservatives, artificial flavors and dyes.

Why is it possible for food growers and processors to "get by" with this practice of slow, mass murder? For cancer, paralysis, leukemia, generative diseases and much infant mortality have been traced to poisonous chemicals in food. Why are not the offenders hauled into court and ordered to stop their atrocious actions? Because a judge of a court of justice needs a corpse as evidence to convict. Slow poisoning from gradual ingestion of arsenic, DDT, stilbestral and coal tar does not make a court case. Sudden, fatal injury to the human body is necessary.

The profit making businesses spend millions of dollars annually through advertising, news items and magazine articles to "brainwash" the public into believing that chemicals in food are not harmful but impove the quality of it. As the editorial policies of a periodical and newspapers are determined by its advertisers, they cannot print anything which would step on the toes of food growers or processors or chemical companies — so the public reads only what the profit maker desires it to read. If an indignant, informed editor of a health magazine or an outraged physician voices facts to the contrary he lets himself in for a heated barrage of abuse and malice from the profit makers to silence or destroy him.

It takes a courageous and dedicated person to challenge the propaganda of the food monopolies and Mr. Longgood has done an outstanding job. Nearly every page of his book contains some evidence of research or testimony of an experienced investigator and the author's method of presentation is so clear and intense that interest is held at high level throughout. Every homemaker, mother, physician,

health official and professional cook should study it carefully — then do something to change conditions.

What to do? First go on seach for vital non-chemicalized food. There are sources of this in several parts of the country. Then, as the government, through the F.D.A. is responsible, protests through official channels on all levels should have its effect. Meanwhile one should spread the horrible information at every opportunity to bring more and more people to the awareness of the fact that much disease, fatigue, mental unbalance and many deformities and deaths are caused by poisons in our food. To do one's individual duty to fight this condition is as patriotic an issue as struggling to correct political blunders.

—Thelma Christianson

THE DAY

It is a conviction that has to do with, well, church words; with a belief in a bond of morality and decency. There is a simple basic morality that motivates most people. The great moment is the moment of realization in people that their desire for decency exists not only in their own groups but in others. It is a difficult thing to get across, but it does get across.

The day will come, you wait, when men will see the United Nations and what it means clearly.... When people, just people, stop thinking of the United Nations as a weird Picasso abstraction and see it as a drawing they made themselves.

—Dag Hammarskjold